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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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PRICE IN U. S. 2c PER COPY

Volume XX — HUNTINGTON, INDIANA, APRIL 17, 1932 — Number 52

O. S. V. Outlook



"America today is predominantly pagan." No, it is not the editor of this paper who makes this charge. It is the Reverend Doctor C. R. Stetson, of Trinity Protestant Episcopal Church, the famous old Broadway and Wall Street church, New York City.

The Reverend Mr. Stetson claims that he has often characterized America as pagan and has been criticized for it. But he says: "I am more than ever convinced that this country today is largely a pagan country. Our standards of manners and morals are similar to those of Rome at the period of her greatest decadence."

The reverend gentleman proves his thesis: "We have driven God away from our councils. Man is little and filled with evil thoughts. Our lives are directed towards the worship of self and not of God, towards material, not spiritual things."

The things with which Reverend Doctor Stetson directly charged the American people were impliedly confirmed by remarks of many preachers of New York in their Easter sermons. For instance, the pastor of St. James Methodist Episcopal Church told his large Easter congregation that it was the first time since the previous Easter that many of them had seen the inside of a church; that to them Easter had come to mean "new hats and clothes, in which they got a sensation of superiority over their less fortunate brothers and sisters."

Dr. Allen K. Chalmers, pastor of the Broadway Congregational Tabernacle, of New York, also spoke of the hundreds of people who attend church services on Easter but on no other day, and he blames the churches for this condition of things.

The minister is right. If Protestant clergymen seem not to know their own minds, if they admit that they speak with no special divine authority, that they speak their own personal opinions, and give to all their hearers the privilege of differing from them, it is no wonder that people have not sufficient definite faith to impel them to go to church.

The Right Rev. William T. Manning, Bishop of the Protestant Episcopal Church, of New York, on the same day referred to American paganism quite directly and said: "The new paganism, which now menaces us, the crime and lawlessness, the mad sex obsession, which disgraces our literature and defiles our lives, and which finds encouragement even in the lecture halls of some of our colleges and universities, come from men and women who have turned their backs on Jesus Christ."

HE FINDS JOY IN PRIVATIONS

Sorrows on Earth Intended To Purchase Happiness in Heaven

TWO weeks ago a gentleman visited me who had been a very successful business man and who, after accumulating a fortune, retired from his business. But his investments had been so unfortunate that he lost every cent he had, even his home. The day before he visited me he was put out of an apartment house for failure to pay his rent over a period of five months. He, his wife, and two boys were out looking for a new place to live and were in quest of living quarters whose rental would not exceed $25.00 a month.

I asked him how he accommodated himself to the radical change in his life. He replied that he was never so happy as today; that twelve years ago he began the practice of attending daily Mass and receiving Holy Communion daily; that he has so often told his Divine Lord that he wished to do His will; that he had become reconciled to the fact that God willed that he should have this experience; that he should expect to endure privations here because of the eternal well-being which was being prepared for him in the hereafter.

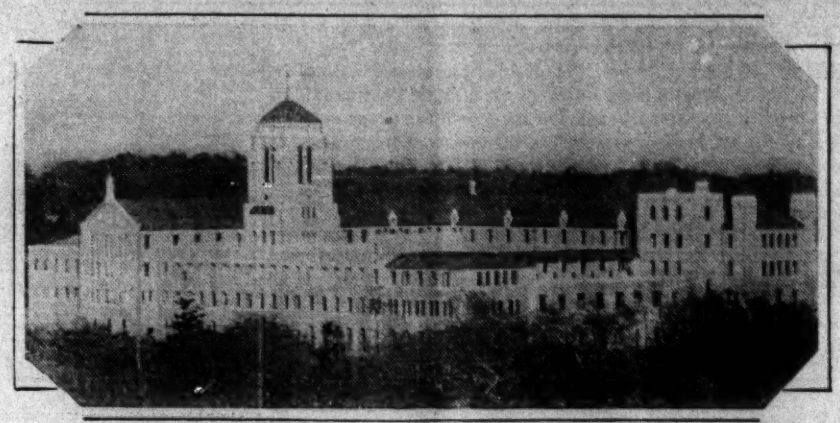
The gentleman remarked that if God's own beloved Son was seemingly abandoned by the Father; that if His earnest prayer at the beginning of His Passion was seemingly unheard there must be great merit in humbly acquiescing in the inscrutable will of God. He repeated that he was not only happier than ever before, but believed that he was the happiest man on earth even though he was without a job and did not know whence the small amount of money would come with which to pay his rent in his new humble home.

I realize that it is difficult to convince people that happiness can be found in privations and suffering; but have we not thousands and millions of examples in history indicating that the happiest of all human beings have been those who "left all things to follow Christ"? Perfect happiness consists in perfect conformity to the will of God; and the one for whom spiritual things are daily bread, the one who has his "heart where his treasure is," finds Heaven where worldly-minded people would find only hell.

Recently the whole world had an example of mental suffering in the case of Charles Lindbergh and his wife. Mother and father must have undergone great torture of mind and spent sleepless nights during the long time they were awaiting word that their baby still lived, and praying that it would be returned to them. Values are relative. The value they placed on their child was well indicated by their willingness to pay $50,000.00 and more for its return. Such trials, as well as the trials of loss of fortune, of loss of health, of physical and mental suffering, are rendered much lighter when people have deep-seated faith to sustain them. The one whose will is perfectly conformed to the will

(Continued on Following Page)

New Motherhouse of the Sisters of St. Dominic



The new motherhouse of the Foreign Mission Sisters of St. Dominic (Maryknoll Sisters), at Maryknoll, N. Y. Until now the Sisters of the American foreign mission congregation have been living in several frame buildings on the compound of the Catholic Foreign Mission Society of America (The Maryknoll Fathers and Auxiliary Brothers). The growth of the Sisters' congregation—now numbering 437—made the new motherhouse imperative. The Maryknoll Sisters have 193 members in South China, Manchuria, Korea, the Philippines, the Hawaiian Islands, and in missions for the Japanese on the Pacific coast of the United States.

Would It Not Be Far Better Not To Teach History At All?

Association Seeks to Eliminate Emotion and Prejudice in Historical Writings.

IS it better to teach an historical lie in the schools than not to teach history at all? We do not believe that there lives an American who would defend the theory that a child must be taught something about past events even if it be taught falsehood instead of truth. But, in practice, the story of any writer relating to events of the past is labeled "history," and, however erroneous, the use of the same in textbooks or in supplementary historical studies, is not regarded as improper.

In this connection an editorial which recently appeared in the Memphis (Tenn.) Commercial Appeal is apropos. It comments principally on textbooks in American history. But if American scholars themselves, writing about events which are not of the long ago, cannot be depended on, how much less dependable are those who write on events whose scene was laid in other countries and many centuries ago?

PREJUDICE IN HISTORY

"At the meeting of superintendents of the National Education Association next week in Washington, a matter is to be taken up which may mean much for the future. That matter is history writing. The department of superintendents has it in mind to do something about the most unscholarly and emotional factor in the educational scheme of the country—the featuring of prejudices in the writing of history. Academic and scientific gentlemen who write the text books for the schools and colleges of the nation are not hampered by emotional and sentimental feelings in any of their works save in history. The authors of historical texts, however, feel bound by patriotic motives to cater to popular sentiments, to build up cases for 'our side' and to give the other side no case at all. A portion of the declaration of the purposes of the superintendents is as follows:

"'When the World War began most Americans had little understanding of its underlying causes, for the conventional history courses in our schools had done little to give them an adequate understanding. Nor do most of them even now present with adequate realism the factors responsible for wars. Textbooks in history . . . used in most of the public and private schools of the United States still reflect more or less the distortions of wartime propaganda. . . Not yet has the selfishness and the falseness of much of that propaganda been exposed in history texts. The duty of education is clear. True patriotism is not served by ignorance and refusal to face facts and problems. The patriot can truly serve his country only if he is intelligent enough to know how to meet the problems that confront him as a citizen. School history should, therefore, include an intelligent effort to arrive at essential facts involved in the significant crises of the past in order to prepare our people to deal intelligently and justly with the crisis of the future.'

"Who or what nation was responsible for starting the World War? It is taught in Servian school histories that Austria-Hungary was solely to blame. In American schools the historians teach that a Russian plot, using Servia as a willing tool, was the cause. In French histories it is taught that Germany, hating France and lusting for world conquest, started it after elaborate planning. In Germany it is taught that France, seeking revenge, engineered the whole thing. These conflicting teachings are harmful in the extreme at a time like this. They thwart progress toward the goal of international amity which idealists seek. They perpetuate old enmities. Scholarly historians could, if they would, place or divide responsibility for the World War.

"One of the best—or worst—examples of emotional history writing may be found in textbook treatments of the American Civil War. It has persistently been taught in the schools of the South that 'the Yankees' were altogether at fault. While in the schools of the North the students are convinced that 'the rebels' started it. Thus it was that sectional hatreds were kept alive long after they should have died, so that it took a World War to bring about a decline of these old prejudices which had been preserved by the very influences which should have been expected to shed enlightenment.

"Every war and every international controversy has been followed by alibis on the one side and gloating on the other. And the schools have been the sowing grounds. The harvest reaped has been more war and more controversy.

"If the superintendents' convention at Washington can put scholarship into history textbooks, they will do a great service for humanity."

The Catholic Layman And His Mass Missal

Chapter XXIII--The Preface.

(By The Rev. Paul Bussard, Editor of the Leaflet Missal)

THE last prayer of the Offertory (the Secret) is said silently up to the concluding words "per omnia saecula saeculorum." These are sung or said aloud. They are the beginning of the dialogue before the Preface. The next is the familiar Dominus vobiscum greeting. Following this the priest sings, "Lift up your hearts." This is an invitation to prayer, because when you pray you lift up your hearts to God. The congregation answers that they are already doing just that. The priest then sings, "Let us give thanks to God," and the congregation answers that it is fitting and proper to give thanks to God.

This brief dialogue is the beginning of the Canon of the Mass. It, and the Preface which follows, is packed with meaning. You remember that it was while our Lord "gave thanks" that He took bread into His holy and venerable hands. This "giving of thanks" gives character to the Sacrifice, so that it is called the Sacrifice of Thanksgiving. The familiar name Eucharist means thanksgiving, so the sacred action of the Mass is often called the blessed Eucharist, or sometimes "the Eucharistic Sacrifice."

Now you will naturally ask, "For what are we to give thanks?" And the answer to that question is the Preface.

You have often seen the Preface of a book. It is something you read first, a kind of introduction to what follows. The Preface of the Mass is also an introduction to what follows. It tells you the reason for giving thanks, one of the reasons for the Eucharist.

In the early days the Preface was much longer than now and it listed all the motives for gratitude. It began with the creation of the world and spoke of all God's kind acts to men. It went through Jewish history, telling of God's Providence over the chosen people. Then it spoke of the birth of Christ, His life and death and resurrection, the Church He founded, His Ascension into Heaven.

The Preface in your Missal is not that long. In the course of time it has become both shortened and varied. Now you are given a different reason for gratitude with each different season.

At Christmas it is fitting and proper to give thanks because "by the mystery of the word made flesh the light of God's glory hath shined again in our mind, so that, while we know Him as God seen by men, we may be drawn by Him to the love of things unseen."

At Epiphany we give thanks because, when the divine Son showed Himself to men, he restored us by the new light of His own immortality.

During Lent we give thanks because God curbs vice, lifts up our minds, gives us strength and reward when we fast after the example of our Lord. This is done through Christ.

During Passion-time we thank God Who didst set the salvation of man upon the tree of the cross, so that life might come from a tree just as from a tree came death, and so that Satan who conquered by means of a tree might also by a tree be overcome.

At Easter the reason for gratitude is the Resurrection. Christ our Pasch is sacrificed, the true Lamb of God who has taken away the world's sins, who has conquered our death by dying Himself, has given us life by rising from the dead.

At Ascension we are grateful to God through Christ our Lord who was lifted up into heaven so that He might make us sharers in His Divine life.

(Continued on Following Page)

WHAT IS THE ANSWER?

A Series of Questions and Answers by the Rev. Patrick O'Connor, M. A., St. Columbans, Nebr.

1. Through what Old Testament prophet did God foretell the world-wide celebration of the Sacrifice of the Mass? in these words:

"From the rising of the sun even to the going down, My Name is great among the Gentiles: and in every place there is sacrifice and there is offered to My Name a clean oblation."

2. What nineteenth century non-Catholic author wrote:

"Once admit the miracle of the atoning Sacrifice . . . and what can be more natural and beautiful than to imagine this miracle every day repeated, Christ offered in thousands of places, everywhere the believer enabled to enact the work of Redemption and unite himself with the Body whose sacrifice saves him?"

3. What non-Catholic essayist writes of the Mass as:

"A mystery so tremendous, so profoundly attractive, so intimately associated with the keystone of the Christian Faith, so vouched for by the saints."

4. What great festival, celebrated by non-Catholics as well as Catholics, is named after the Mass?

Answered on following page.

A THOUGHT FOR THE WEEK

To a certain extent, we can all see that discipline is good for us. What man of business repents him of the time he spent in what appeared to be the sharp discipline of school? Who does not wish that he had had more of it and sharper? The time when you strained all your powers, denied yourselves all your pleasures, and tied yourselves tight to your tasks, is the time which you remember most gratefully; had you your youth over again, you would make that the rule, and not the rare exception. Tell me which of you came through childish and youthful follies without some sharp lessons? Who has not been bitterly mortified by the wounding of his self-importance, or heartily laughed at for what he thought very wise and grand? The sharper the lesson the better it served its purpose. Looking back you would not wish one drop of its bitterness extracted; you would rather that the infusion had been stronger, that it might have killed the weakness at its very root. We see, so far, that good comes out of discipline. We do not sit down and cry over it. Hereby you consent to the wisdom of the discipline of God.—Baldwin Brown.

Mother Seton, Patroness of the Parochial Schools

Sixth of a series of articles dealing with the lives of persons prominent in Catholic history.

MRS. ELIZABETH SETON, better known as Mother Seton, was born of American parents in the City of New York on the 28th of August, 1774. Her father was Dr. Richard Bayley, by whom she was brought up in the tenets of the Protestant Episcopalian Church, and in which she was at one time very highly esteemed, being a particular favorite of the Rev. Mr., afterwards Bishop, Hobart, who was leader of the Pietist party in her native city.

When between nineteen and twenty years of age, she married Mr. William Seton, and had five children, two sons and three daughters. In 1803, she accompanied, with their eldest daughter Anna, her husband to Italy for the benefit of his health; but he died soon after reaching Pisa, leaving his family unprovided for.

The generosity of two exemplary families, the Filicchis, relieved her distress, and became the means of dispelling doubts and prejudices and preparing the way for her reception into the Catholic Church.

On her return to New York she had a severe struggle with herself, and much to suffer before taking that step which was to separate her from family and friends; but grace finally triumphed, and she was united to the true Church on March 14, 1805, by the Rev. Matthew O'Brien, assistant pastor of St. Peter's—then the only place of Catholic worship in New York.

Mrs. Seton exerted herself for a support by teaching, and was consoled in the midst of many trials by the correspondence and favorable opinion of Bishop Carroll, and the Revs. M.M. Matignon, de Cheverus, Dubourg, Tisserant, Hurley, and others who were laboring for God in Baltimore, New York and Boston, and it was by their advice and the pecuniary assistance of Mr. Anthony Filicchi that she removed to Baltimore in 1808 and opened a school. There she was joined by two young sisters-in-law, Harriet and Cecilia Seton, who both died in the faith of the Church.

A convert of some fortune, a Mr. Cooper, was at that time preparing himself for the sacred ministry, and, wishing to distribute his money for charitable purposes, offered the sum of $8,000 to Father Dubourg to commence an institution for the benefit of poor females. Between them it was resolved, with the approbation of the Bishop, to form a community of Sisters of Charity.

The establishment was begun near the village of Emmitsburg, in the northern part of the state, and Mrs. Seton was chosen to direct it. Several pious women had already joined her at Baltimore, so that subjects were not wanting to found a religious house; but it was two years before they obtained from France the rules and constitutions of St. Vincent de Paul.

The place selected for the new institution received the name of St. Joseph, and was first occupied by Mrs. Seton and her companions on July 30, 1809. They suffered many privations in the beginning, but succeeding years



MOTHER SETON

(Continued on following page)

Around The World In Ten Minutes

Hoover Hails Move To Put Down Bigotry

NEW YORK CITY. — President Hoover joined with the Calvert Associates last week in reaffirming the principle of religious freedom and tolerance in a letter addressed to that organization and read at a meeting held under its auspices in commemoration of the 298th anniversary of the founding of Maryland and the establishment of the principle of religious liberty in America.

Governor Albert C. Ritchie of Maryland delivered the principal address at the meeting, reviewing the contributions made by his State to the establishment of political and religious freedom in this country under George Calvert, after whom the Calvert Associates is named.

The meeting was under the patronage of a group of distinguished men headed by Cardinal Hayes and was attended by many prominent men and women of various faiths. The entire audience applauded warmly the sentiments of religious freedom and toleration which the meeting was designed to emphasize.

President Hoover's Letter.

President Hoover's letter, addressed to Mr. Williams, was as follows:

Dear Mr. Williams:

I will be obliged if you will express my cordial greetings to The Calvert Associates gathered on Friday evening for their annual celebration of the founding of Maryland, and of the adoption of the act concerning religion by the Maryland Colonists. One of the proudest traditions of our history is the early date at which our nation committed itself unreservedly and permanently to the principle of freedom of conscience, and the very early action of Maryland in this respect was one of the most important influences leading to the adoption of this principle. The strong support of the foremost revolutionary patriots, including Washington, Jefferson, Franklin and many others, was decisive in fixing this principle in our Constitution as the permanent and beneficient policy of our country.

Yours Faithfully,
HERBERT HOOVER.

In reviewing the history of religious and political freedom in Maryland, Governor Ritchie stressed the fact that the principles first proclaimed in his State were applied, by Catholics, without discrimination to Catholics, Protestants, Jews and Quakers.

New Catholic Church Directory Is Issued

VATICAN CITY.—The new Vatican directory was presented to Pope Pius by Msgr. Ottaviani, Papal Under-Secretary of State. It shows there are 1,609 Catholic Archbishops and Bishops, as well as 55 Cardinals.

Europe has 673 Archbishops and Bishops, North and South America 445, Asia 277, Africa 140 and Oceania 74. The United States has 109, Canada 74, Mexico 34, Argentina 10, Bolivia 11, Brazil 74, Chile 13 and Colombia 27.

Find Obscene Books Are On the Increase

NEW YORK CITY.—A very apparent increase in the effort to market obscene books manifested itself during the past year, according to the fifty-eighth annual report of the New York Society for the Suppression of Vice.

The report said that more than 5,000 books, and thousands of circulars, were confiscated during the year in proceedings brought against those responsible for their circulation. About 2,700 books, as well as typewritten manuscripts, were confiscated in one lot in Brooklyn.

Figues contained in the report "show an unusual amount of seizures during the year" and an increase of prosecutions over the three preceding years.

The report shows forty convictions or pleas of guilty by offenders and forty sentences or paroles. A total of $1,565 in fines was imposed during the year. 20,392 oscene pictures and postcards were confiscated, together with 47 photo negatives and films, 16 plates for printing books, 20,284 articles of immoral use, and 34,487 circulars, catalogues and similar material of obscene nature.

William H. Parsons, president of the society, declares that "New York City, which in so many ways leads the country, is in other ways far behind, and it would seem that there is great need of a moral awakening."

John S. Sumner, executive secretary of the society, recommended more aggressive action against the "epidemic of vulgar magazines" which made itself manifest during the year and calls for public pressure upon the Commissioner of Licenses to help fight this by controlling the licenses of newsstands more rigidly.

Spiritual Future Bright, Pope Tells Students

VATICAN CITY.—Pope Pius XI told 200 ecclesiastical students of the American College in an audience on the occasion of the Feast of the Annunciation that the United States offered "great hope for the future in the development of spiritual life."

"America is so dear to us," he said, "and has offered us so many consolations, we have great confidence in the future."

The Pontiff predicted that the young students for the priesthood would have a large share in this development.

"America is so important, so great a member of the apstolic family. She is both yours and ours."

Next week's special month-end edition will be devoted to an article entitled "The Catholic Church and Civil Governments." Readers will find this article very interesting and timely.

(Continued on Following Page)

Pope Gets $1,100,000 Donated By Americans

VATICAN CITY.—A check for $1,100,000 representing contributions of American Catholics, was presented to Pope Pius XI last week by Msgr. William Quinn of New York, director of the Organization for the Propagation of the Faith.

The money, which will be used in the development of missions, is 20 per cent less than last year's contribution, but the Pontiff said he was grateful for the sum and congratulated Msgr. Quinn on the spiritual progress of the organization.

The general council of the society reported total world contributions of $2,600,000, including the American check, which represented 42 per cent of the world's donations to Catholic missions.

The total was 28 per cent lower than last year, but several countries still to be heard from probably will reduce that margin to about 15 per cent, the Pontiff was informed. Msgr. Flynn said he was well satisfied with the American contribution, since he had expected a 30 per cent decline.

Cardinal Van Rossum, Prefect of the Congregation for the Propagation of the Faith, expressed regret that the total had fallen below normal.

"Considering the conditions," the Pontiff replied, "what you have done is marvelous. Wherever we turn we see a vast horizon filled with difficulties which you are obliged to confront at every step of your work. Your accomplishment deserves the admiration of the angels."

Vincentian Week To Be Held In Detroit

DETROIT, MICH.—Members of the Society of St. Vincent de Paul throughout Greater Detroit are making plans for the celebration of Vincentian Week, April 24 to May 1. The purposes of the observance as outlined by the Particular council are:

(1) Prayer for the poor of the parish.

(2) Education on the Vincentian conference as a parish institution.

(3) Furthering the cause of the beatification of Frederic Ozanam, founder of the society.

(4) Creating an augmented continuing income for the conference.

The observance has the approval of Bishop Michael J. Gallagher, Mayor Frank Murphy and the Detroit Community Fund. It particularly is stressed by the Particular council that the week is not to be a city-wide drive for funds, but more of a week of education concerning the work of the Society of St. Vincent de Paul.

Pastors will be asked to preach sermons on April 24 on the work of the Vincentians.

The society has 80 active conferences which are giving assistance to 1,600 families. There are also some conferences in Jackson, Monroe, Flint and other cities of the Detroit diocese. Last year the society in Detroit gave relief to 4,000 families at an expenditure of nearly $100,000. It also conducts a child caring department which cares for little children in private homes. The number is 1400. This work is supported mainly by public funds.

Catholic Charities Drive Planned For Cleveland

CLEVELAND, OHIO.—In one week—from May 15 to May 21—the Cleveland Diocese faces the mighty task of enrolling every member of every parish as a member of The Catholic Charities Corporation. Membership in the Corporation is the way the Diocese has set for itself to care for its unfortunates during the year.

A small army of Catholic workers is being organized for this stern purpose. Working under the leadership of their Pastors and prominent laymen, these workers will inaugurate the most intensive campaign ever undertaken for Catholic Charities week.

They will tell you that the cruel fingers of want have tapped at more household doors than ever before. They will tell you that the Corporation may

(Continued on Following Page)

Heads Superintendents



The Rt. Rev. Msgr. John J. Bonner, Superintendent of Schools of the Archdiocese of Philadelphia, who was elected Chairman of the National Catholic Educational Association at the fourteenth semi-annual meeting of that group held recently at the Catholic University of America.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

PLAN CATHEDRAL "VENETIAN NIGHT" AT CENTER, APRIL 20

"A Night in Venice" is the title of a unique program including an illustrated lecture, specialty music and dance numbers in Venetian costume, to be presented at Catholic Community center auditorium, Fort Wayne, at 8 o'clock Wednesday night, April 20. It is sponsored by the Blessed Virgin Sodality of the Cathedral of the Immaculate Conception for the benefit of the new St. Vincent's Orphan home.

The Rev. Michael Andrew Chapman of the Cathedral, priest-author and editor, who has made several trips abroad, will lecture on "Venice." His travelog will be illustrated by excellent pictures he took on his trip. Through arrangements with Prof. Roch E. Magnan, Cathedral choir members will favor with appropriate vocal selections. Directed by Miss Mary Monsell of the Anthony Wayne Conservatory of Music, a number of her pupils will appear in Venetian folk dances.

Miss Alice Perrey is president of the sodality; Miss Delight Cronin, secretary; Miss Ida Wissman, treasurer, is general chairman for the "Venetian Night." Miss Loretto King and Miss Frances Lock are vice chairmen. Miss Nelle Cody, chairman of the finance committee, is assisted by Miss Loretta Cody and Miss Grace Hogan. Miss Helen May Irwin is in charge of publicity. Miss Geraldine Zuber is chairman of the ticket committee.

ST. VINCENT'S SEWING CIRCLE AIDS ORPHANS

Sponsored by St. Vincent's Home Sewing Circle, Fort Wayne, a public card party, proceeds of which will be used for the purchase of a gift for the new orphanage chapel, was given Thursday night, April 7, at Catholic Community center. Beginning at 8:30 o'clock bridge, 500, pinochle, pedro and euchre were played. Table prizes were awarded for high score and a table linen set was given for an attendance prize. The social function was largely attended.

Mrs. Clara Parrott, president of the Sewing circle, was general chairman. Mrs. Mary E. Foohey, Mrs. Henry Kanning and Mrs. John Lynch formed the committee on prizes. Miss Mattie Kelker was chairman of the ticket committee, assisted by Mrs. Frank Hoy and Mrs. James Quillinan. Mrs. Henry Diebold was chairman of the reception committee, assisted by the following hostesses: Mrs. Al Riegel, Mrs. James B. Cahill, Mrs. Joseph Getz, Mrs. John Deppen, Mrs. Joseph Loos, Mrs. William Stahlhut, Mrs. Al Birkmeyer, Mrs. Mary Rocholl, Mrs. John Alt, Mrs. John Smith, Mrs. Frank Koch, Mrs. Mary Garty, Miss Catherine Noll and Miss Lucy Josquel.

HOLY NAME RECEPTION HELD AT ST. PETER'S

Thirty-nine new members, the majority of them from the Junior branch, were admitted to the ranks of the senior branch of the Holy Name society of St. Peter's church, Fort Wayne, following the 7:30 o'clock Mass Sunday morning. All members and candidates received Holy Communion during the Mass. The Rev. Carl Holsinger, who is in charge of the Junior Holy Name society, officiated at the reception.

Later a breakfast-meeting, conducted in St. Peter's school assembly room, under direction of Paul Redmerski, president, was featured by an address given by Al Becker of radio station WOWO. His topic was "Radio and Television."

The new members who also were guests on this occasion included: James France, Raymond Kinner, Ralph Minnich, Byron Neuman, Howard Niebel, Joseph Rigowski, Paul Vogeding, Mathias Vorich, Floyd Clem, Raymond Chausse, Joseph Gardt, Joseph Grout, Fred Forbing, William Franke, Elmer Hahn, Alexander Lebamoff, Harry Lubomerski, Marlin Martin, Willard Minnich, Raymond Minnich, Walter Ness, Paul Obergfell, Austin Richards, James Coffee, Richard Cook, Robert Distel, William Flory, Glenford Fry, Richard Giese, Warren Giese, Charles Gulbin, Eugene Jehl, Richard Lauer, Carl Oswald, Paul Reiling, Francis Sullivan, George Sweeney, Robert Violand and George Vorndran.

LYCEUM MISSION RALLY

A "Mission Rally" arranged by the young ladies of St. Catherine's Academy, Fort Wayne, with Miss Mary Ellen Cunningham, president of the academy mission unit, in charge, will be conducted at St. Patrick's lyceum from 1:00 to 5:00 p. m., Friday, April 15. The rally is held for the purpose of unifying the mission units of the Catholic schools of the city and promoting mission interest in this unit. There will be talks by religious speakers, also delegates from St. Augustine's and St. Catherine's academies and Central Catholic High school.

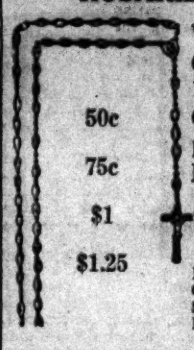
Incident to the program, mission songs will be sung by the assembly. Two mission dramatizations will be presented by the freshmen of St. Catherine's academy and the eighth grade of St. Patrick's school. Closing the rally, the students will attend solemn Benediction of the Most Blessed Sacrament at St. Patrick's church.

At the rally there will be delegates from the commercial classes of St. Peter's and St. Mary's schools; also the eighth grades of the following schools: Cathedral, St. Patrick's, St. Mary's, St. Peter's, St. Paul's, St. Andrew's, St. Joseph's, Most Precious Blood, St. Jude's, St. John the Baptist and St. Hyacinth's.

ST. JUDE'S NOVENA

Tuesday, April 12, marked the third anniversary of the establishment of St. Jude's parish, Fort Wayne, of which the Rev. John A. Dapp is pastor. In observance of the anniversary, a novena in honor of St. Jude is being conducted in the parish by Father Dapp assisted by the Rev. Clement Ewald. Services began Tuesday night at 7:30 and will be held regularly until Wednesday night, April 20, when the solemn closing of the novena will take place. The order of services in the chapel on Pemberton drive include the prayers of the novena in honor of St. Jude, benediction of the most Blessed Sacrament and veneration of the relic of the patronal saint. An opportunity is also afforded the children to make the novena, since beginning Tuesday afternoon at 2:30 o'clock services are conducted for them each afternoon, the order being practically the same as for the adults in the evening.

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Catholic Orphans' Guild To Sponsor Series Of Parties

Announcement of a series of card parties in April and May was made at the monthly business meeting of the Catholic Orphan Guild held Friday night at Catholic Community center Fort Wayne. Mrs. Anthony Nesswald was in charge of the meeting at which preliminary plans were also made for the annual picnic of the children of St. Vincent's home at Franke park.

Proceeds of the card parties will supplement the fund for the memorial rail to be provided the new St. Vincent's home chapel. Following the April meeting of the Guild a card party was given in Parlors A and B at the center. The hostesses were Mrs. Joseph Bir, Mrs. Albert Baker, Mrs. Timothy Corbett and Mrs. A. L. Chapman. Cash donations were received from Mrs. Catherine Nohe. Mrs. T. E. Venderly and Mrs. Adolph Venderly. Mrs. Henry Kocks, Mrs. Anthony J. Offerle and Mrs. Ernest Erpelding reported the conduct of a party. Mrs. William Strebig was hostess, Tuesday, April 12, at a card party.

Thursday, April 27, Mrs. Harry E. Davidson is chairman; Mrs. F. J. Koester, vice chairman for a card party, assisting hostesses including Mrs. Charles Degitz, Mrs. Clarence Freiburger, Mrs. Edward S. Keller, Mrs. Alma Ann Reed, Mrs. C. F. McBride, Mrs. Michael Cass, Mrs. William Schenkel, Mrs. Harry Boxberger, Miss Anna Conners and Miss Anna Hirschfelder.

Mrs. Anthony Nesswald, Miss Alice O'Reilly, Miss Marie Cunningham, will be hostesses at a card party May 4, to be held on the mezzanine floor, Catholic Community center. During the social hour following the monthly meeting of the Orphan's Guild, May 12, at Community center, Mrs. John Charles will be chairman at a card party assisted by Mrs. Robert Smith, Mrs. Elmer Earl and Mrs. Lawrence Strebig.

54 ON C. C. H. HONOR ROLL, THIRD QUARTER

Fifty-four students of Central Catholic High school, Fort Wayne, have gained a place on the honor roll for the third semester. Announcement is made of the list by the faculty, the Brothers of Holy Cross. Brother Harold, C. S. C., is principal. Freshmen with a total of 22 led the list in point of numbers, sophomores placing second with 14. The seniors had ten and the juniors seven. Some of the seniors have consistently made the honor roll since their freshmen year. The honor roll, third quarter is as follows:

Seniors—Robert Blaising, Paul Bugert, James Callahan, Joseph Crowley, Richard Glassley, Andrew Kelker, Edward Welling, Daniel Kennerk, Joseph Smith, Ronald Zimmerman.

Juniors—Edward Bangert, James Broderick, Kermit Bubb, James Buchheit, John Junk, Jerome Ottenweller, Charles Smith, Arthur Hoffman.

Sophomores—Francis Alexander, John Baill, Herman Brown, Robert Bruns, Jack Cutter, Edward Disser, Robert Eckert, Dallas Gamble, John Garvin, Frank Harlan, Julian Nomina, Bartus Quinn, John Schaffer, Victor Wiegand.

Freshmen—Eugene Creigh, William Cron, Frederick Derheimer, Frederick Forbing, Joseph Gardt, William Geary, Warren Geise, Raymond Getz, Anthony Kartholl, Marl Martin, Nelson Ottenweller, Francis O'Laughlin, Daniel Peil, Robert Reitz, William Reed, Leor Seitz, Louis Snyder, Norbert Sordelet, Gregory Steigmeyer, Joseph Stetler, James Tannehill and Robert Till.

GIVE PRECIOUS BLOOD SCHOOL FUND BENEFITS

Mrs. William Schenkel, Mrs. Leland Stockwell and Mrs. Maurice Elder, chairmen of circles 7, 8 and 9 of the Ladies' Rosary society of the Church of the Most Precious Blood, Fort Wayne, will sponsor a public card party in the school auditorium at 2:30 p. m., April 15. Members of the circles will assist. Choice of games is allowed. Proceeds are for the benefit of the new school fund.

Under auspices of the Precious Blood Parish Athletic association, a spring dance was given in the school auditorium Tuesday night from 9 till 12 o'clock. Bert LaRoy's "Ensigns", a nine-piece orchestra, furnished the music. Jean Ward's School of Dancing provided a special entertainment for the dance patrons.

Members of Branch 857 of the Ladies' Catholic Benevolent association of the Precious Blood parish, held their April business meeting in the assembly room of the school at 8 o'clock Thursday night, April 14.

WOMEN'S C. O. F. COURT

Installation of officers in Antoinetta court, No. 870, Women's Catholic Order of Forresters, featured the business meeting conducted Tuesday night in St. Mary's school assembly room, Fort Wayne. Those inducted into office were: Mrs. Amelia S. Lauer, chief ranger; Mrs. Louise Laughlin, vice chief ranger; Mrs. Marcella Schneiker, recording secretary; Mrs. Chester Pearson, financial secretary; Mrs. Isabelle Gerhardstein, treasurer; Mrs. Louise Delegrange, Mrs. Mary Harkenrider and Miss Josephine Offerle. The chief ranger presided as the installing officer. Appointive officers were named and also installed.

Sunday, April 24, the members will attend the 8 o'clock Mass and receive Holy Communion in a body at St. Andrew's church, of which the Rev. Henry A. Hoerstmann is pastor.

Mrs. A. F. Kennerk entertained the members of the Catholic Literature Club at her home on the Covington road Saturday evening, April 9th.

The paper of the evening, subject, "Francis Thompson" was presented by Miss Hazel Daugherty. A request for one of Thompson's poems, "The Hound of Heaven," was responded to by Miss Cleopha Bueter. Mrs. John J. Corcoran also read an article by Wm. M. Lamers, Ph. D. Following the meeting a luncheon was served by Mrs. Kennerk, assisted by her daughter, Gloria. The next meeting of the club will be held May 14th with Miss Grace Schneiker, hostess, and Miss Elizabeth H[illegible]rider, essayist.

Fort Wayne D of I. To Conduct Ninth Birthday Program

Fort Wayne Daughters of Isabella, under the leadership of Mrs. Jessie M. Lynch, regent, will commemorate the birthday of Queen Isabella, patroness of the organization, and celebrate the ninth anniversary of the institution of Our Lady of Victory Circle of the D. of I. on Friday, April 22. Besides a homecoming reception and card party at 8:00 p. m. in the garden room of the Catholic Community Center, a tree planting at 3:00 p. m. on Washington Boulevard extended, is announced.

Preparatory for the coming events, meetings have been conducted by the regent at the D. of I. Girl's Home; also at the home of Mrs. George M. Deininger, 520 E. Washington Blvd. Incident to the celebration Friday afternoon, two fine elm trees will be planted and a special address given by the Rev. Charles F. Girardot, pastor of St. Joseph's church and chaplain of the D. of I. Circle. All Catholic schools of the city will be represented in the group of school children attending. Besides the large number of D. of I. participating, others interested are invited to be present. The program, which is as yet incomplete, will include other speakers, patriotic songs, etc.

The evening card party is intended as a reunion of all D. of I. All active and sustaining members, as also all former members, are urged to attend. Bridge, pinochle, euchre and bunco will be played. Cash prizes will be awarded for high score and following the games, ice cream and homemade cake will be served.

Through arrangements made with the Rev. Thomas M. Conroy, rector, the D. of I. will attend the 8:00 a. m. Mass at the Cathedral of the Immaculate Conception on Sunday, April 24, receiving Holy Communion in a body. The noon luncheon, afternoon reunion and card games in the Community Center auditorium, originally scheduled for that Sunday, will give place to the events since arranged for Friday afternoon and night.

While additional committees are yet to be named, those already appointed and working for the success of the anniversary celebration are as follows:

Arrangements and prize committee—Mrs. Clara Hodgins, Mrs. Loretta Fink, Mrs. James Quillinan, Mrs. Lee Hindman, Mrs. Clara Mason and Miss Jane Mooney.

Music and program committee—Mrs. Chester Pearson, Mrs. Julia Biggins, Mrs. G. W. Libbing, Mrs. Louise Delegrange, Miss Venita Steinacker, Miss Dorothy Denzel.

Telephone committee—Mrs. Julia Biggins, Mrs. Lilliam Kramer, Mrs. A. J. Guillaume, Mrs. John Garty, Mrs. Joseph Gordon, Mrs. Cecilia Diek, Mrs. Anna Riessing, Miss Anna Degske.

Ticket committee—Mrs. George M. Deininger, Mrs. George Bell, Mrs. Mary E. Foohey, Mrs. John Morrie, Mrs. Henry Blaising, Mrs. Mary Shive, Mrs. Mary Lill, Mrs. Henry Kanning, Mrs. Mary Rocholl, Mrs. Agnes Pelz, Mrs. Harry F. Kennerk, Mrs. Veronica Ostrowski, Miss Flora Perrey, Miss Catherine Noll, Miss Mattie Kelker, Miss Mary Kretz, Miss Margaret Logan, Miss Clara Ankenbruck, Miss Marcelline Kleinrichert, Miss Irene Bushman, Miss Bernardine Hartman, Miss Irene Leahy.

Cards and Tallies—Miss Marie Noll, Miss Lorraine Scheib, Miss Barbara Sorg, Miss Lillian Huhn.

Alumnae To Give Dance and Card Party At Lyceum April 21st

Eighty-five members of St. Catherine's Academy Alumnae association attended the 6 o'clock dinner-meeting Wednesday night at St. Patrick's lyceum, Fort Wayne. Miss Catherine O'Reilly was chairman of the dinner, assisted by Miss Capitola Hindman and Miss Pauline Haley. Miss Marie Belger, the president, was in charge of the meeting at which plans were forwarded and committees announced for the spring dance and card party to be given by the alumnae at the lyceum, Thursday night, April 21.

MRS. ELIZABETH KLUG

Mrs. Elizabeth Alter Klug, 82, member of a pioneer Fort Wayne family, and nearly a lifelong resident of this city succumbed to senility at 4:45 a. m. Monday at the home of a daughter, Mrs. George Wiegand, 2209 Dodge avenue. Mrs. Klug had not been in good health since Christmas and had been bedfast for six weeks.

The deceased was brought to Fort Wayne from Germany in 1855 by her parents, Mr. and Mrs. Nicholas Alter and had resided here since. She was born in Viernheim, Hessen Darmstadt, Germany, September 12, 1849. The family came to America in a sailboat a trip which required 48 days. They continued by sail boat as far as Toledo, O. Mrs. Klug's father was for many years a pioneer retail shoe merchant in Fort Wayne. Her husband, Gregor Klug, to whom she was married Jan. 18, 1870, was also a shoe merchant in this city. Mr. Klug died nine years ago.

Deceased was educated in St. Mary's parochial school. She was a charter member of St. Mary's church, also of the Rosary and Altar societies.

Surviving are seven daughters: Mrs. Wiegand at whose home she died; Mrs. Frank Passino, Mrs. Joseph Schaefer, Mrs. Herman Berghoff, and Mrs. James Smith, all of Fort Wayne; Mrs. George Kohl and Mrs. Matt Kohl, both of Chicago; five sons, Nicholas, John, Joseph and Valentine Klug, all of Fort Wayne; and Henry A. Klug of Windsor, Canada; a sister, Mrs. Frank Getty, city; a brother Frank Alter of Chicago 48 grandchildren and nine great grand children. The funeral was held Thursday morning at 9 o'clock from St. Mary's church, the Rev. George A. Hasser, rector, officiating.

MISS CATHERINE SOLON SUCCUMBS IN FORT WAYNE

Miss Catherine Solon, 75, died at 7 o'clock Wednesday morning at her home at 133 East Taber street, Fort Wayne, after an illness of several years. She was bedfast for a week. Deceased was born in Fort Wayne and had resided in Arcola from 1850 until returning to this city in 1918. She was a member of St. Patrick's church. Surviving are a sister, Miss Agnes Solon, Fort Wayne; three brothers, John and Michael Solon, city; and Bernard Solon of Wooster, O. The funeral was held at 9 a. m. Friday at St. Patrick's church after which the burial took place in the mausoleum of the Catholic cemetery.

MRS. JOSEPH PION

Funeral services for Mrs. Josephine Pion, 71, of Fort Wayne, were held Friday morning at 8:30 o'clock at the home of a daughter, Mrs. Charles Irwan, 1616 Columbia avenue and at 9 o'clock at the Cathedral of the Immaculate Conception. The Rev. Thos. M. Conroy officiating. Mrs. Pion died at 8:40 o'clock Tuesday morning at the home of her daughter after an illness of several years. Born in Perry township she was a lifelong resident of Allen county. Deceased was a member of the Cathedral of the Immaculate Conception and the Rosary society. She was the widow of Louis Pion who died August 28 1931. Surving are two sons, Charles A and Clarence V. Pion, city; the daughter; a brother, Frank Jolly, city; seven grand children and two great-grandchildren.

PIONEER RESIDENT OF FORT WAYNE DIES

Bernard J. Voors, 85, lifelong resident of St. Joe tompship, died at 3:05 a. m., Wednesday morning at his home on the Maysville road. He was a retired farmer. The deceased was a member of St. Jude's church and of the Holy Name society. Before the establishment of the new parish, however, he was a pioneer member of the Cathedral of the Immaculate Conception and its societies. The funeral was held Saturday morning at 9 o'clock from St. Jude's church, the Rev. John A. Dapp officiating. Surviving Mr. Voors are two daughters, Mrs. Anthony Meyers and Mrs. Harry Larson, both of Fort Wayne; five sons, William C., Joseph J., Jared S., and Louis J. Voors, all of Fort Wayne; and Henry C. Voors, of Los Angeles, Cal., a sister, Mrs. George P. Meyers, of Sheboygan, Wis., 40 grandchildren and two great-grandchildren.

WELL KNOWN CATHEDRAL PARISHIONER CALLED

Mrs. Theresa Mary Bobay, 57, of 2323 North Clinton street, Ft. Wayne, died at 11 a. m. Friday at the residence after an illness of nine years. She had been seriously ill for a week prior to her death. Mrs. Bobay was born in Allen county and had spent practically her entire life in Fort Wayne. She was a member of the Cathedral of the Immaculate Conception.

Surviving are the husband, Frank C. Bobay; six sons, Carl V., Emmett J., Herbert L., Norbert O., Arthur C., and Claude F. Bobay, all of Fort Wayne; four brothers, Louis Scherschel, city; William of Beaver Dam, Wis. Frank of Baltimore, Md., and Paul Scherschel of New Haven, Ind.; a sister, Mrs. Catherine Christen, city, and five grandchildren. The funeral was held at 9 o'clock Monday morning from the athedral, the Rev. Thomas M. Conroy, rector, officiating.

ST. PETER'S PARISH MEMBER IS SUMMONED

John Eifel, 68, a native of Germany and for 26 years a resident of Fort Wayne, died at 1:40 a. m. Friday at the family home, 2127 John street. His demise followed a four months illness of paralysis. He was a member of St. Peter's church and the Holy Name society. Surviving are the widow; three sons, John, Joseph and Nicholas; a daugher, Helen, two grand children, four brothers and two sisters residing in Germany. The funeral was held Monday morning at 9 o'clock from St. Peter's church, the Very Rev. Msgr. Charles H. Thiele, rector, officiating.

Periodical Publishes Answer By Priest To Anti-Catholic Charge

(Continued from Page One)

of reverential homage of which antiquity had no conception.'

"2. 'A famous Catholic Council once went on record in solemn conclave that woman did not possess a soul.'

"This statement cannot be considered the sober assertion of one who wishes to be called an historian. Perhaps the author refers to a council held in Macon in 595. The decrees are extant but contain no word of this interesting dogma. Gregory of Tours, a contemporary, gives us the incident which has often been distorted.

"'One of the Bishops,' writes Gregory, 'said that a woman could not be called a man (mulierem hominem non posse vocari), but when he heard the reasons given by the Bishops he was content.' This unnamed Bishop was at fault only in his Latin. Mulier is not vir but mulier certainly is homo.

"3. 'Women who inadvertently rose above the universal slavery of their sex were immediately branded as witches and persecuted.'

"It would be easy to multiply refutations of this generalization. Let me mention only a few of the women who in the course of the Christian era rose 'above the universal slavery.' There were the deaconesses of the first century; the cultured group of women in the Church of the Household, tutored by Jerome and lectured to by Athanasius; Brigid of Kildare, Hilda of Whitby, Scholastica, and Hildegarde, whose writings disclose a better knowledge of science than those of any other writer of the 12th century."

In case you need a copy of the Bible or the New Testament, to look up references, let OUR SUNDAY VISITOR supply you with one. The whole Bible in good cloth, $1.75 postpaid. The New Testament, 75c postpaid.

Pope Chooses Successors In Case of Death

Ten Prelates to Direct Vatican Affairs Until New Pontiff Is Elected

Vatican City.—Pope Pius has nominated prelates who will rule the Roman Catholic Church immediately after his death.

The nomination is the first the Pontiff has made in seven years to the committee which guides the Church during the interval between the death of a Pope and the election of another.

The prelates are Monsignori Guiseppe Mori, Pietro Borgia and Guiseppe Malusardi. They and six colleagues are headed by the 79-year-old Cardinal Pietro Gasparri, former secretary of state.

Directs Vatican Affairs

Immediately on the death of the Pope this committee takes hold. The cardinal chamberlain, as he is called, becomes a temporary Pope. The prelates of the apstolic chamber, as his assistants are named, take over direction and administration of Vatican affairs.

Cardinal Gasparri once before acted as regent of the Church. He was cardinal chamberlain when Benedict XV died in 1922 and he was head of the Church for three weeks.

In the next vacancy the prelates of the apostolic chamber will have increased authority owing to the fact that Vatican City, through the Lateran treaty, is now an independent state, with temporal duties and powers.

Guard Conclave Chamber

These prelates also have the duty of guarding the doors during the conclave of cardinals convoked for the election of a Pope. They are charged with seeing that no one enters or exits from the conclave chamber.

The vice chamberlain is a prince who gave up his title to become a priest—Msgr. Ugo Boncompagni-Ludovisi. He is head of the princely family which gave to the Church two Popes, Gregory XIII and Gregory XV. He was twice married, and both wives died.

By virtue of his position he will be governor of Vatican City during the vacancy. His son, Prince Francesco Boncompagni-Ludovisi, now is governor of Rome. Thus at the same time Vatican City and Rome may be governed by father and son.

Federal Bond Issue To Balance Budget Urged By Dr. Ryan

Washington—Balancing of the budget by means of a bond issue is the only way the Federal Government can avoid intensifying the depression through its fiscal legislation, the Rev. Dr. John A. Ryan, Director of the Department of Social Action, National Catholic Welfare Conference, declared in appearing before the Senate Finance Committee.

As the train pulled into the depot a traveling man stuck his head out of the window, and calling to a boy standing near, said:

"Here, sonny, bring me a sandwich, and here's another dime, get one for yourself."

Just as the train started to pull out, the boy returned, munching a sandwich, handed the man a dime and shouted: "Here's your dime, Mister, they only had one."

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n making restitution for gs unlawfully acquired is it essary for a person to dis- e his identity?

o, but it is well to let the per- to whom the restitution is g made know the nature of "gift" which he receives.

f the blessed in Heaven can- sin, how did the Angels fall?

When the Angels were created y were not at once admitted he Beatific Vision. They were ced on trial, and a num- of them fell. Those who e faithful were then ad- ted to the full vision of God, ich confirmed them so com- tely that there was no longer possibility of temptation therefore no possibility of . It will be the same way h the just man. When he is mitted to the full vision of God every desire will be complete- satisfied, and it will be im- sible for him to wish other n God's holy will.

May a non-Catholic act as onsor for a child in Baptism?

No; for it is evident that a -Catholic sponsor would not likely to provide for the Cath- bringing up of the child, if any chance the parents failed their duty.

Why does the Catholic Church ist upon rebaptizing converts en they enter your Church?

The Catholic Church does not aptize converts when they er the Church. Baptism can received but once. The Bap- m that the Church adminis- s is only a *conditional* Bap- m, and is administered only a safeguard made necessary cause of the lax views and eless practice regarding the essity of Baptism outside of Catholic Church. This con- ional Baptism is administered th the words, "If thou art not ptized, I baptize thee," etc.

During the recent trouble in ain when the Jesuit order was pelled, it was admitted, even Catholic papers, that the esuits were at one time sup- essed by one Pope and then re- red by another. Is not this ct a proof that the Pope is not fallible?

By no means is that fact a nial of the infallibility of the ope. The Holy Father is infal- le only in matters of faith and rals, and not in matters of cipline. He is, then, not in- llible in either suppressing or storing a religious order. The ct, however, that the Jesuit der was restored shows that hen sanity ruled they were not regarded as a menace but as an order which accomplished much good.

I, a Protestant, have often been invited to attend services in a Catholic Church with a friend and have on several occasions accepted. However, when I returned the invitation and asked my friend to attend the services at our Protestant church he refused, saying that he was not permitted to do so. Why, if the Catholic Church invites others to attend her services, does she not allow her members to attend the services of another church?

As Catholics we believe that the Catholic religion is the only true religion; that all other religions, no matter how sincere their members may be, are merely creations of man and are false. As Catholics, therefore, we cannot take part in other religious services without violating the essential principles of our faith.

Our refusal to take part in other services is not a question of broadmindedness. It is a question of truth; it is a question of denying Christ in sharing a false religion. If we were to take an active part in a non-Catholic worship we would practically deny that the Catholic Church is the true Church.

If one were to visit a Protestant church merely to admire its architectural beauty he would not commit a sin.

Could a person who is a child of a mixed marriage enter the religious life if he feels that he has a vocation?

Certainly he may. The fact that his mother or father is a non-Catholic has nothing to do with his calling in life. God has often called such persons to do His work here on earth.

Can a lay person visit and witness the sufferings of Theresa Neumann?

Yes. Hundreds of lay persons visit Theresa Neumann. They are admitted (as is explained in "The Case of Theresa Neumann," a pamphlet which we supply for only twenty-five cents) in groups of ten, and are permitted to witness Theresa in ecstasy.

Visitors may make arrangements for their short visit with Theresa's pastor in Konnersreuth, Germany.

When did Christ rise from the dead?

Christ rose from the dead after having been in the tomb for three days.

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After Dinner Story

WOODEN SPOIL

By Victor Rousseau

SYNOPSIS

Hilary Askew, a young American forester, inherits a tract of timber land in Canada from his uncle, and when he goes to claim his inheritance finds that Mr. Morris and Mr. Brousseau, the men whom his uncle had employed, are unfriendly toward him. They wish to buy the land from him, at a very low price, but he refuses. Arriving at his lumber camp he meets Lafe Connell, foreman, whom he likes and trusts.

On a tour of his lumber camp Hilary finds evidence of future trouble with two lumbermen, Black Pierre and Leblanc, henchmen of Brousseau and Morris. He also meets Father Lucien in whom he finds an ally. Morris is found to be dishonest, and Hilary asks for his resignation. Mr. Rosny, the seigneur, accuses Hilary of breaking the terms of his lease. He tries to reason with Mr. Rosny, but he refuses to listen.

On his way to prevent the opening of a saloon and dance hall, Hilary is stopped by Miss Rosny, who warns him of the trap into which he insists upon walking. Lafe, on his way to assist Hilary, meets Father Lucien and Miss Rosny, who are on the same mission. They find him badly injured, and take him to the Rosny home.

Hilary is on the road to complete recovery when both he and Miss Rosny profess their love for each other. Brousseau visits the Rosny home and demands that Madeleine marry him. An argument ensues, and Mr. Rosny suffers a stroke. Hilary returns to the camp where he meets Simeon who confesses that he was paid to kill him.

Marie Dupont is prevailed upon to visit the dance at Ste. Marie.

• • •

CHAPTER XXVIII
MARIE AWAKENS

The lights, the dancing and the music were a revelation to her. On the first night she cried from happiness. Wholly ignorant of life, her innocence protected her and sealed her consciousness. And Simeon's place was better in the early summer of that year than afterward, and some of the lumbermen would bring their sweethearts there.

Even before Marie realized that her visits with Nanette shocked public sentiment and set the women's tongues wagging more volubly than ever before, she felt instinctively that the knowledge would enrage her father. But he knew nothing for a long time, and nobody in St. Boniface dared risk the old Captain's fury by informing him. It was long, too, before the cure knew; Marie half defied him and half yielded, and both duty and policy forbade his speaking to Dupont.

The girl's innocence found an ally in the lumbermen, who protected her, and she was, in fact, as safe there as in her home. Pierre was angry at first, but afterward he was glad, for he saw her dancing in Simeon's place and began to conceive an infatuation for her. He renewed his advances, telling her of Quebec, of the free life of the world beyond. When her imagination was enkindled and her cheeks flushed and her eyes sparkled at the picture, he asked her to accompany Nanette and him on board his vessel, come to Quebec, and marry him.

That was three days before, and it was of this that the girl was thinking as her father walked back toward the cottage after his meeting with Hilary. On the same day Dupont, running a small load along the shore, had learned the gossip about his daughter from a gabbling woman at Ste. Therese, twenty-five miles away—so far the news had travelled. She had gone to Ste. Marie in his absence, to dance with Hilary, who assuredly had a wife in his own country; if he had not, he was not likely to seek one among the habitants.

The story burned into the Captain's brain. It was the solvent of his sanity, the snapping of the only bond that had linked him to the common life. For Marie's sake he had hidden his heart this score of years, and silenced those impetuous voices calling to him to leave all and go out into the world and seek the sign which was to be found branded upon some stranger's forehead.

He said nothing to Baptiste. He waited. He did not know what he was going to do, but he felt that the climax of his long endurance was approaching.

He stood at the cottage door, looking at his daughter, who had risen and faced him. Jean Baptiste remained outside. He boarded with Dupont, but he slept on his schooner, and he had begun to think of going away.

"I sail for Quebec tonight," said Dupont. "Jean waits two days to complete his cargo."

She nodded; her thoughts were far away. But it came across her mind, with momentary compassion, that she would never see her father again.

"Perhaps I shall not see thee again," said Dupont sombrely; and the words, echoing her own thoughts, frightened her. She shrank away, and Dupont put out his hands and grasped her by the wrists. "The name!" he said.

She shook her head; she never spoke when he made this demand.

"The name! I have been very patient with thee. Now thy reason for withholding it is gone. The name!"

"What do you mean?" she stammered.

"The name!" he raved; and for the first time since her childhood he raised his clenched fist as if to strike her.

Baptiste, outside, heard him and saw the gesture. He came running up to the cottage door and caught Dupont by the arm. The Captain hesitated; then, collecting himself, as a new thought came to him, he allowed Baptiste to lead him back to the schooner.

The new thought was this: if Marie would not give him the name, at least he would prevent a repetition of her mother's history.

It held him, as a dream holds a madman, and he grew cunning and concealed it, and joked with his hands during the voyage until they wondered what was the matter with him, and whether he was forgetting his obsession as he grew old.

Baptiste, having seen Dupont aboard, went back. Marie was seated in the doorway again; the incident had ceased to trouble her. Nothing would trouble her again. Baptiste saw the quick start of anticipation as he approached.

"Forgive me if I annoy thee, Marie," he said humbly. "Thou knowest—"

"Yes, Jean, I know that you have persecuted me more than all St. Boniface," she answered.

"Marie," he cried passionately, "if I could know that thou wast safe here I should never trouble thee again."

She turned on him angrily. "Well, I can take care of myself," she answered. "If I choose to go to Ste. Marie, what is it to you? Besides, there will be no more dancing until next summer."

"But he is here," persisted Baptiste stubbornly.

"Who?" she cried in agitation, fearing that he had discovered her secret.

"He—Monsieur Askew. At first I feared it was Black Pierre; but he swore to me that it was not so, on the second day after the work on the boom began." So Baptiste reckoned time. "And he swore it was Monsieur Askew loved thee."

Marie burst into reckless laughter.

"I know that thou canst never care for me," Baptiste persisted. "But if he wrongs thee I kill him. Note well —I kill him!"

Marie laughed bitterly and more loudly. It was amusing to spite and deceive St. Boniface, even through Baptiste. Yet, when he was gone back to the schooner, something that she did not understand quite unexpectedly rose in her throat and choked her. She wanted to call him back. She was amazed; St. Boniface was growing dear to her. It was becoming what it had never been,—her home. She looked out of her window and saw her father's schooner depart, with flapping sails, under the moon. She pictured Baptiste asleep aboard his vessel. The little man had been kind to her. She wept.

Then she forced her thoughts away from these things and lay on her bed, waiting sleeplessly until dawn. When the first streaks of light were in the sky she rose, packed her little store of clothing into a cheap straw-bound case, and stole down to the parlor. She waited.

Presently there came the faintest tap at the door. She opened it noiselessly. A shadow was waiting there.

"C'est toi, Nanette?"

"He is waiting for thee upon the shore. And he has brought back my lover to me as he promised. We go to Quebec together aboard his ship."

Nanette's voice was tremulous with happiness. She had never seen Leblanc since the day when he abandoned her in Ste. Marie. She had learned that he was working in St. Boniface, but when she went there to find him she was ordered from the limits with threats by Morris. However, Leblanc had sent her a message that some day soon, if she did not attempt to find him, he would return to her. She had lived in that unquenched hope, and now that wonderful day had dawned, for he was to meet her if she brought back Marie. He was to take her to the city, to marry her and give her a ring. Then she, too, would have shaken the dust of St. Boniface from her shoes forever.

Marie Dupont locked the door, and the two girls stole away side by side in the grey of the morning along the beach until they reached the place where Pierre and Leblanc were waiting. Pierre caught Marie in his arms and pressed his lips to hers. It was the first time any one had kissed her. She trembled, half afraid, half regretful, as one who hovers upon the brink of the irrevocable.

Pierre's boat was waiting. It was the smuggling craft, a yawl which, when it became too notorious along the river, had been converted into a sloop by the removal of the jiggermast. Pierre stepped aboard and gave the girl his hand.

"It is a little boat to go so far," said Marie wistfully, not knowing the distance to the city.

And she hesitated, conscious of the tremendous import of the moment. Again she found herself remembering Baptiste; and now his patience and his care for her assumed a new light suddenly, as if she looked out through a window where there had been only a wall before.

Nanette, scrambling aboard before her, laughed and caught her by the other hand. Leblanc pushed her from the beach. He leaped in after her, and the vessel moved into deep water.

The girls sat in the tiny cabin, while Pierre and Leblanc ran up the sails. As the sloop began to pitch in the rough Gulf waters Marie grew more afraid. She was conscious that her happiness had left her.

They had started too late. In the middle of the channel the little boat with its primitive centreboard was caught in the rough currents that beat about the rocks and shoals at the turn of the tide. They drifted steadily down the north shore. Pierre cursed as he strove to tack. Leblanc produced a bottle of brandy and began to drink. Pierre made Marie swallow some, and when Leblanc relieved him grew more boisterous in his love-making. Nanette was already half intoxicated. Presently the two men fell to quarrelling, until the realization that they were below the island and making for the open Gulf sobered them.

It was no such departure as Marie had anticipated. She crouched in the cabin in growing fear, terrified at the change in Pierre and in Nanette. Again and again Pierre came to her to force more brandy on her, and each time that she refused he grew angrier. Once she began to cry, and then, afraid of his gathering rage, pleaded with him:

"Pierre, I am afraid. I thought it was a bigger boat. I am afraid of your friend. Take me home. Some other time I will come—"

He cursed her and shook her from him. Then, as she clung to him again, he struck her across the face. His was her first blow, as his had been her first kiss. She sank down in the cabin and wept heartbrokenly, and now she was no longer afraid of the waves that lapped the boat's sides as it tossed and reared in the surging waters.

An hour went by. The turning tide and veering wind enabled the men to get the craft under control again and head her up the river. Pierre came to Marie with the brandy bottle. He thrust it into her face.

"Come, little one, let us kiss and make up," he shouted.

He pulled her to her feet. Her world was broken, life seemed hopeless, and in her broken pride she stood humbly before him in the rocking boat, her hands clasped.

"Pierre, I am sorry," she wept. "Thou knowest I love thee, Pierre. Forgive me."

Pierre laughed. It was good to see her thus. But Pierre had always known that nothing can tame a woman like a blow.

"Drink," he said, gathering her to him with one hand. "Take a long pull and we'll all be happy together. Drink!" he commanded, as she hesitated in disgust at the smell of the liquor.

As she obeyed him he tilted the bottle, and the burning fluid ran down her throat, choking her. Pierre laughed boisterously and pressed his lips to hers.

"Soon we shall reach Quebec, little one," he said, "and then thou shalt have thy ring."

"Tonight?" she faltered, with still sinking heart. He had forgiven her, then; still, everything was changed, and St. Boniface was far away across the waters.

"Surely tonight," he answered, winking at Leblanc, and took the tiller again.

Marie's head swam, the boat seemed spinning around; she lay in the cabin, conscious vaguely of Leblanc and Nanette beside her, laughing and making love. Hours passed before she realized completely where she was. Sometimes she heard Pierre speaking to her, and once Nanette shook her, and seemed afraid. When she regained consciousness she found that the boat was in calm water. They were under the lee of an island, and the sun was low in the west.

The sloop grounded, and Pierre, picking her up in his arms, carried her ashore and set her down on the beach. She staggered to her feet. The sloop was beached, and Leblanc and Nanette were at her side.

"But this is not Quebec," Marie stammered; and then, looking about in bewilderment, she recognized where she was.

Pierre caught her by the arm. "We are not going to Quebec," he exclaimed roughly.

"Pierre, why are we here? I must go home. Take me home!"

The terror of her position dawned on her. She sobbed wildly and wrung her hands. Nanette cajoled her.

"Come, don't be a little fool," she said. "We are going to stay here—the four of us. It will be like a picnic. Come, then, Marie."

She screamed wildly. Pierre advanced upon her savagely with upraised hand, but Nanette restrained him. "No, do not strike her," she pleaded.

"Come, then," growled Pierre, grasping her by the arms and hurrying her forward.

She screamed again, wildly, and fought furiously for her freedom. Pierre struck her again and again; then, lifting her into his arms, he clapped one hand across her mouth and began to carry her up the beach toward the forest.

(To be continued)

ASTHMA DISAPPEARS

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Indianapolis—All who suffer with Bronchial Asthma will be interested in letters written by Mollie W. Mahan of Lyons, Illinois. The first, dated December 1, 1927, says in part:

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MOLLIE W. MAHAN.

A year later she wrote: "Dr. Fugate's Remedy has been such a blessing to me I want all who suffer with Asthma to use it. I recommended it for a man who was sent to the Cook County Hospital to die with Asthma. He was given one bottle of Dr. Fugate's Remedy and is now able to work."

In September, 1931, she wrote that she was still well and happy.

Copies of similar letters, together with an important booklet on Dr. Fugate's discovery of the cause of Asthma and Hay Fever, will be sent free by The Fugate Co., Dept. 7842, 126 S. Meridian St., Indianapolis, Ind. No matter how serious your case, write for this free booklet.

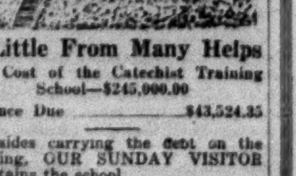
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• • •

FLASHES FROM OUR HOME MISSION-FIELD

Sacred Heart Mission, Chaperito, New Mexico.

The other day we visited a poor lady who has cancer. We asked her whether or not she had had any dinner. She replied that her son had brought her a plate of beans. He and his family are very poor and can only give her what they have—beans and corn bread. Of course, both make her very sick but she eats them anyway since she has nothing else. She told us that the cow went away to the pasture to find something to eat but it was evidently unsuccessful for it came back that morning and isn't giving any milk.

The woman's son works for an American Rancher here. He is out in all kinds of weather herding sheep. He earns twenty-five dollars a month. Last week, after he bought shoes and rubbers for his children he had enough left with which to buy a sack of wheat flour. His old mother will get white bread to eat now.

Catechist Charlotte Scheper

Holy Family Mission

Not long ago we had a sick call to the hospital and found a seventeen-year-old girl very ill with typhoid fever. The poor father was very worried. We learned that the family recently came to one of our ranches in quest of work in the cotton fields. The only shelter offered them was a garage with no windows and no floor,—only a roof and three walls. There are six children. This eldest girl became ill and they brought her to the hospital. Then her fifteen-year-old brother became ill. I asked the father why he did not bring him to the hospital also and he replied that they had no more money.

We went to a ranch 25 miles distant and found the family in the so-called garage,—a shed. The poor sick boy was on a cot with not even a mattress, just some old canvas. It was pitiful. The parents were heartbroken. We did what we could for immediate relief and then returned with the hope of obtaining Red Cross aid. They agreed to put the boy in the hospital for one week.

We are meeting similar cases on different ranches as these poor cotton pickers live in the most miserable conditions imaginable. Some ranch owners build huts for them but the majority force them to live in barns and garages, or sheds.

Catechist Madeline LoRang

• • •

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists are to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

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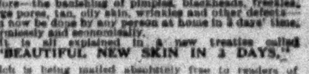
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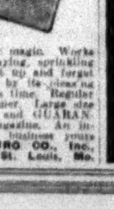
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OUR SUNDAY VISITOR, HUNTINGTON, IND.

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

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Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Heagell, A. Muntsch, S.J., John A. O'Brien, Ph.D.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Ind., under Act of March 3, 1879.

Subscription Rates

[illegible] year, In Canada and Foreign Countries, $2.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition

ADVERTISING RATES:
[illegible] ad less than one inch published.
70c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Ind.

HUNTINGTON, INDIANA, APRIL 17, 1932

BISHOP'S HOUSE
115 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925

Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week as I address you I am Yours paternally in Christ,

+John Francis Noll
Bp. of Ft. Wayne

PROTESTANTS PAY US FREQUENT UNINTENDED COMPLIMENTS

We have frequently made it clear that we have no interest in promoting the Catholic cause by the destructive work of pointing out with glee the faults which are so evident in various forms of Protestantism

The Catholic Church has stood every test during a long life of nineteen centuries and is neither benefited nor injured by the strength or weakness of rival organizations

On the other hand Protestantism is strengthened by every encouragement lent to the Catholic Church because she defends the fundamentals on which other Christian organizations rely for their existence If the old Mother Church impugned the divinity of Christ, of what avail would it be for Protestantism to defend His divinity? If the old Church which gave the world the Bible repudiated it, how futile it would be for Protestants to insist on its inspiration and infallibility, a book whose reliability, in the first instance, depended entirely on the word of the Catholic Church So with other doctrines.

But it is very common for Protestant clergymen to criticize Protestantism, as it is quite natural for humans to criticize human organizations The Reverend Doctor Albert Parker Fitch, pastor of the Park Avenue Presbyterian Church, New York, said recently:

"The Protestant churches no longer possess a common and consistent body of ideas. Protestantism today is a curious and dangerous mixture of humanitarian impulses, humanistic thinking and a sort of hangover of belief in supernatural religion

"The Roman Catholic Church, on the other hand, has held to a definite theology which is seriously thought, seriously preached and seriously believed."

This is only a single example. Many other clergymen criticize their denominations for permitting the pulpit to be used for every purpose other than that for which it was intended. Said Reverend Dr. Milton J. Hoffman, of the Reformed Theological Seminary, New Brunswick, New Jersey, in a recent sermon.

"We seldom hear hell mentioned in our churches, though only too frequently on the streets. Sin seems to have been relegated to the days of Jonathan Edwards As a matter of fact, it is easier for a preacher to use world peace as a theme than mention the unpopular topics of condemnation and judgment

"Judgment is certainly a fit subject for Lent."

A New York preacher recently commented as follows on those who pretend that it is difficult to believe in some of the tenets of the Christian faith:

"You find people stumbling around over articles of the Christian faith, such as miracles, the Virgin birth, and the divinity of Christ They say they are simply not constituted to believe such things. How much of this helplessness is true? There are lots of things past comprehension they will believe readily enough, because they tickle the imagination

"What we need is faith, not only in God, but also in ourselves."

The defense of the Catholic principle that religion's first purpose is to pay homage to God Almighty, is contained in the following words by Bishop Manning, of the Protestant Episcopal Church:

"What we need today in the Church is not eloquence and oratory—that does not get us very far—not clever speculation nor elaborate ritual, but a real awakening to prayer in its real and true meaning That applies to all of us, both clergy and laity

"Religion cannot have any life in it or any reality *without worship*, which is our public and open expression to God of our faith in Him and our gratitude to Him. Worship is the act which makes God real to us, if it is sincere." Worship is the essence of the Catholic religion

OPPOSITION SHOULD FORCE UNITY

Rabbi I. L. Bril, of New York, recently denounced religious bigotry and especially in politics, because "it fosters religious strife and sets citizens apart in narrow groups, destructive of the homogeneity of the nation."

The Rabbi further declared: "Only on one condition, would I vote as a Jew, and that is if a candidate of any party who is a Jew is opposed because he is a Jew. Then as a measure of self-defense and in protest against the attempt to deprive me of my rights as a citizen would I vote for the Jew as a Jew."

Speaking for Catholics we are justified in saying that they never vote as Catholics, that while they *should* be impelled to vote as Catholics when their religion becomes an issue in politics hundreds of thousands of them do not do so. They certainly did not do so in the presidential campaign of 1928, because several large cities, in which they constitute nearly one-half the total population, cast a plurality of votes for the opponent of Smith. Catholics, like other people, when they decide to become active in politics, think of affiliating with the Party which is more likely to succeed. In states and cities where the Democratic Party is the stronger it is quite natural for Catholic politicians to seek office through that Party. Where the Democratic Party has little hope of ever succeeding it would be foolish for the politically-minded Catholic to cast his lot with that Party.

Now, as Rabbi Bril remarks, people should be driven to show their resentment for religious prejudice generally, but more especially if it is directed towards men of their own religious faith But political party loyalty is often stronger than religious party loyalty, and no matter what people should do, we are face to face with the fact, as already stated, that Catholics voted in large numbers for a Republican candidate for office at a time when one of their own faith was campaigning for the highest gift within the power of the American people against a barrage of wicked slanders directed against their faith and that of one of the contenders for the Presidency.

Readers Speak to Readers

Notre Dame, Ind., April 4, 1932

Most Rev. and dear Bishop:

The suggestion that a page in OUR SUNDAY VISITOR be devoted each month to Scouting is indeed timely. I speak not as a pastor, of course, but as a layman closely associated with recreation work during the past twenty-three years, both as a paid worker and, since 1924, as head of a department at Notre Dame which trains men for work with boys.

Educationally and psychologically, the programs of both Boy Scouts and Girl Scouts,—and we might well include the Camp Fire Girls in our consideration,—are most desirable. These programs appeal to youth because they are based upon the needs, desires and capacities of the twelve to sixteen years age levels.

With so much leisure and with so many harmful influences to be met by our young folks on every side in commercial recreation, in reading and in current pagan philosophy, the need today for decent Christian leisure-time activities under practical Catholic leadership is a necessity.

It is not surprising that Catholic boys and girls avail themselves of these interesting programs in troops sponsored by non-Catholic groups when their own parish fails to provide a similar opportunity. I venture the opinion that a survey in this matter would astonish us greatly by showing how many Catholic children are actually members of troops sponsored by and conducted in Protestant churches.

Scouting is essentially religious. It recognizes religion as fundamental. It, however, does not specify any one religion. It leaves that important question to the particular church of which the child is a member. In order then that every scout be aided in his or her spiritual development, the national organizations promoting these programs recommend that individual churches organize and operate troops for their own children under their own leadership, meeting in their own buildings.

In other words, the child is "built back" into his own church during his play time, rather than away from it. The amount of religion that can be introduced depends upon the policy and ingenuity of the adult leaders of each troop. Since the sponsoring institution has the sole power to appoint leaders, there is no reason why the Catholic troop can not be made thoroughly Catholic and thus take its place as a vital parish society.

Hundreds of parishes, not to mention Catholic lay groups such as the Knights of Columbus, Daughters of Isabella and Catholic Daughters of America, are finding these programs most effective in holding the interest of youth in a Catholic atmosphere. In South Bend, where I happen to be a member of the executive board of the local scout council, there are six troops sponsored by Catholic institutions That there are not others is due in part to ignorance of what Scouting really is and to the mistaken idea that the movement is a Protestant "scheme."

A page, monthly in OUR SUNDAY VISITOR would do much to dispel such fears and would be the means of encouraging pastors and laity alike to make use of these programs. Moreover, the educational value would be significant.

It will be ever necessary, of course, to forbid our children to participate in leisure-time programs which endanger faith and morals. Our position will be much stronger when we can offer the identical program, free of spiritual hazard and under the protecting arm of Mother Church

Respectfully yours,
(Prof.) RAYMOND A. HOYER,
Director, Boy Guidance Dept.
Notre Dame University.

Editor's Note—In some dioceses, by direction of the Bishops, each member of the Boy Scout troops organized under parish auspices, must likewise be a member of the Junior Holy Name Society

Sheboygan, Wis., April 2, 1932.

Gentlemen:

I believe that our business is about the only one that has not suffered from this period of depression. Our business is the selling of OUR SUNDAY VISITOR, and our business has increased.

For the past few Sundays we have had only about ten papers left for our High Mass, and many people have been disappointed in that they could not buy a copy of the paper.

We are now getting 265 papers every Sunday. Will you please add an extra 35 papers to that number, thus giving us a total of 300 papers every Sunday?

Address the papers as usual to Rev. P. Dreis, 1426 North Eighth St., Sheboygan, Wisconsin.

Will you please give this prompt attention and see that I have 300 papers to sell on Sunday, April 10, next Sunday?

Thank you.

Yours sincerely,
FLORENCE CHLOSTA,
Chairman of O.S.V. Committee.

We wish to express our gratitude to the hundreds of readers who have taken part in the dime shower intended to reduce the indebtedness on the Catechist Training School, and to help Mr. Schuchard in the work which he is attempting. To date, the sum of $168.55 has been received in the dime shower

Mother Seton, Patroness Of the Parochial Schools

(Continued from Preceding Page)

saw the growth and prosperity of their foundation, which, in the course of time, sent out subjects to open houses in other parts of the United States.

Mrs. Seton remained at the head of this community until her death, on January 4, 1821. She had been preceded to the grave by her two sisters-in-law and two of her daughters, Anna and Rebecca.

Last year tens of thousands rose to call Mother Seton blessed and ask the Holy Father to elevate her to the spiritual peerage of the ancient church. If that comes to pass, she will be the first American saint. The petition, signed by 150,000 Americans, including many of the American hierarchy, was presented to Pope Pius by fifty priests, nuns, and delegates of the International Federation of Catholic Alumnae.

In presenting the huge scroll to the Pope, Father Joseph B. Code, who headed the delegation, recalled that the cause of beatification was introduced in 1907 by Pope Pius X. Father Code listed among the good works of Mother Seton that she had "inaugurated practically every work of Catholic social welfare in the United States.'

"Because she opened the first free school for children," he recited, "she has been given the title of patroness of the parochial-school system in the United States. Because she sent sisters to take charge of the first Catholic orphanage in the country, her place among the homeless little ones of Christ is secure. Because her spiritual daughters opened the first Catholic hospital in the United States, her memory is venerated wherever sickness and suffering receive ministration."

Her program was virtually all-comprehensive, and from the social point of view greatly in advance of the time.

Free schools, orphanages, and hospitals were all begun under her direction, so that the whole range of activities now in the hands of Sisters was anticipated. Nor is any other figure of the early nineteenth century more typical of those numerous thoughtful Protestants who not only adopted the Catholic faith as their code of objective spiritual truth but devoted themselves humbly and unceasingly to the good works which express it.

The process of canonization is slow. It will probably be years before a decision is reached, but Americans who realize the unselfish and unrewarded labors, the self-abnegation, and the high religious ideals of the sisterhood Mother Seton founded, will hope that the project now under consideration at Rome will be ultimately crowned with success

Beatification and canonization would but recognize her as the saint she was while on earth.

He Finds Joy in Privations

(Continued from Preceding Page)

of God, the one who loves what God loves, even under such a trial as that sent to the Lindberghs, and says, "Thy will be done," can face the worst with stalwart resignation.

Joseph and Mary had a sorrow much like that of the Lindberghs. Jesus was lost to them three days. It was only one of the seven severe sorrows which we note in their lives. In fact it was probably the least, because they expected to recover Him again. His stable birth, the necessity of flying into Egypt and remaining there for several years, the designs on His baby life by Herod, were more severe trials and sorrows for Mary.

Later Mary had the sorrows of His betrayal and brutal treatment at the hands of the mob, of His crucifixion which she witnessed. Then she held His mangled body in her arms after His death.

Why do I make these comparisons? Merely to point out that sorrows have a chastening effect, that God sends them even to those whom He loves, yes, especially to those whom He loves in order to draw them closer to Him, dispose them for the everlasting joys of Heaven. Listen to Jesus addressing His Apostles before sending them out on their mission: "You shall weep and lament, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. . So you also, now indeed, have sorrow; but I will see you again and your heart shall rejoice; and your joy no man shall take from you."

These reflections lead us very naturally to the consideration of the joys which the human body will have in Heaven in return for the suffering and afflictions and penances and hardships it bore on earth for the love of God. When people think of Heaven they usually visualize the happiness in which the body will be the principal participant in its beatification, its freedom from suffering and pain, in the feast which the eyes and ears and other senses will enjoy. But we have seen that these are not the principal joys of Heaven. They could not be enjoyed by anyone in Heaven now except Jesus and Mary because there are no human bodies in Heaven and will not be until after the general resurrection.

St. Paul refers to the transformation of the human body through the resurrection when he says: "It is sown in dishonor; it shall rise in glory. It is sown an animal body; it shall rise a spiritual body. It is sown in weakness; it shall rise in power" (I Cor. XV). The bodies of king and peasant, of rich and poor, are alike in death. They are committed to a few feet of earth to be devoured by worms. They will rise in glory, but not in equal glory. We know the animal nature of our body here on earth. In Heaven it will have the qualities of a spirit. It will resemble the body of Christ after His Resurrection which possessed the properties of subtlety and agility. St. Paul says: "He will reform the body of our lowness, made like the body of His glory." But as "star differeth from star in glory," so will the bodies of the saints in Heaven differ from one another in glory in proportion as one merited much more than another.

Regis College Review Service

VALUABLE BOOKS ON HISTORY

By E. T. S.

CATHOLIC COLONIAL MARYLAND, by Rev. H. S. Spalding, S. J., is an elegantly edited and richly illustrated historical sketch of the cradle of Catholicism in the United States. It unfolds an interesting, attractive and very instructive picture of the life, economic conditions, political problems, social development and general progress of Maryland, from the earliest days of George Calvert, first Lord Baltimore, through the colonial years, and the revolutionary war. It ends with the demise of Charles Carroll of Carrollton.

With literary ease as well as force and authority, Fr. Spalding tells us of the early assemblies in Maryland, its law-making, political and religious problems, and its persecutions under various governors Of special interest are the chapters on education and reading habits of the time and on Maryland's interesting personages.

The wealth of information the author imparts in an easy, refined style leads us to express our desire to see the history of Catholic Maryland brought up to date by the facile and erudite pen of Fr. Spalding. (Published by The Bruce Co. Price $2.40.)

A HISTORY OF THE POPES by Francis Hayward brings home to us the eulogy of Macaulay that the proudest royal house is but of yesterday when compared with the unbroken line of Supreme Pontiffs.

There is nothing in the human race to equal the grandeur of the Roman Pontificate. For sheer duration it is unique, subsisting as it does, more glorious than ever, two thousand years after its foundation. The glorious pageant of the Papacy unfolds itself in this book.

To English readers, this volume should be most welcome. Strange as it may seem, there is no concise and authentic history of the Popes available to lay readers. The student has to search for information either in the bulky volumes of various Church histories, or in the extensive works of Pastor, Grissar or Mann. In this book we have a bird's-eye view of the different historical phases through which the Papacy has passed. Naturally some of the Pontificates are passed over with but a brief notice. The more important, however, are dealt with in proportion to their value in molding history. (Published by the Dutton Co. Price $5.15.)

Readers may order the books reviewed in these columns from OUR SUNDAY VISITOR.

Around The World In Ten Minutes

(Continued from Preceding Page)

be called upon to relieve many of the dependents now being cared for through other agencies.

One of the direct legacies of the Founder of Christianity to His Church is the poor It is a duty we cannot evade But charity is a happy duty when it goes to the succor of little children.

Former Governor Smith Lauds Catholic Charities

NEW YORK CITY.—Former Governor Alfred E. Smith praised relief and rehabilitation work carried on by the Catholic Charities recently before 1,000 priests of the New York Archdiocese at the Cathedral High School. The meeting was held preparatory to the Catholic Charities' annual appeal for funds, which will begin April 17.

Cardinal Hayes outlined the charities program for the coming year, while Cornelius Bliss, president of the Association for Improving the Condition of the Poor and chairman of the City Commission Work Bureau, discussed the effect of the depression on charitable and relief agencies. He warned that unusual difficulties faced all social agencies this year. Mgr. Robert F. Keegan presided.

Catholics Approve One Hundred Recent Books

NEW YORK CITY.—From the several hundred books published in the last six months, the Cardinal Hayes Literature Committee, headed by Mgr. Michael J. Lavelle, rector of St. Patrick's Cathedral, has prepared a "white list" of about 100 titles which are recommended for Catholic readers. In a foreword the committee declares that the selected list "is not in any sense merely negative nor even exclusively Catholic," adding that "the Catholic titles are probably in the minority"

The committee also points out that there are comparatively few titles under the head of Economics.

"The same is true of works that come under the head of Science. This is a field in which there has recently been much literary activity and apparently a tendency to approach the Catholic position with regard to the relation between religion and science. But here, to quote our reviewer, a distinguished Catholic scientist, 'a good scholastic textbook on natural theology' is a better source of information."

The committee also declares that of late historians have shown themselves much fairer in their treatment of the Catholic church and "some non-Catholic historians are foremost among the authorities on medieval history, but there are still some writers who cannot free themselves from prejudice on this point."

Even in juvenile literature misrepresentations of the Catholic Church occur the committee asserts.

WHAT IS THE ANSWER?

See Page 1 for the questions for which the following answers are given.

1. Malachi (1, 11).
2. Matthew Arnold (In Literature and Dogma, p. 276).
3. Augustine Birrell (In Essays and Addresses, p. 66).
4. Christmas, i. e Christ's (Birthday) Mass."

The Catholic Layman And His Mass Missal

(Continued from Preceding Page)

Finally at Pentecost the whole world rejoices with exceeding great joy all the earth over because our Lord sent forth the Holy Ghost upon the children whom God had adopted.

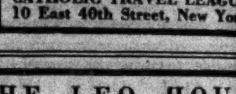
You see, if you put the proper parts of the Prefaces together, you have a life of Christ and a rehearsal of the benefits Christ's life has gained for us We are, therefore, grateful, And the grand prayer goes on, in glorious Gregorian melody, uniting our voices with those of Cherubim and Seraphim and all the angels, until it rises before the throne of God, like swirling clouds of incense. It is taken up by the congregation as the Sanctus, ends with a reference to Christ who will come 'Blessed is He that cometh in the name of the Lord."

Next week: The Canon

Editor's note: Subscribers to the leaflet Missal receive by mail a new Missal for every Sunday of the year. Each Leaflet contains all the Mass prayers exactly as read by the priest. Cost per year—99 cents.

Pastors, teachers, directors of clubs, etc., are invited to inquire about the cost of the Leaflet in quantities. Address: The Leaflet Missal, 244 Dayton Avenue, St. Paul, Minn. (Send all orders to the above address.)

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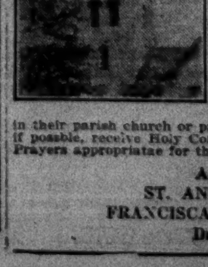


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YOUNG MEN! WHAT IS YOUR VOCATION?
The Brothers of the Congregation of Holy Cross, whose Motherhouse is at Notre Dame, Indiana, are desirous that every boy and young man should have a copy of "OUT OF MANY HEARTS," a helpful booklet containing thoughts on the religious life.
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Clients of the Wonder-Worker of Padua who wish to participate in St. Anthony's Graymoor Novena should send their petitions to the address given below, and every day during the course of the Novena, it is further recommended that they visit the Statue of St. Anthony in their parish church or pray before his picture or statue in their own home; also, if possible, receive Holy Communion at least once during the course of the Novena. Prayers appropriate for the Novena will be sent upon request without charge.
Address all communications to
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NEWS FROM OUR DIOCESE
OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT
John T. Yelser
211 Badin Hall
Notre Dame, Ind.

BREVITIES

The Glee Club at St. Hedwige's high school takes on a new life. Under the supervision of Mr. Louis Woodka and Miss Wreatha Wolford, the entire student body was given vocal tests. As a result, a group of sixty three now comprises the present club, which is divided into two sections. Each branch has its own officers. The girls chose, Misses Elizabeth Andrysiak, president; Celia Jez, vice-president; Marie Sudzinski, secretary; while the boys decided to have Edward Torzewski, president; Arthur Szmanda, vice-president, and Edward Manuszak, secretary.

The entire Glee Club will appear in several performances at St. Hedwige's March. An Operetta is to be staged on the last Sunday in May, exclusively by the Club. Special selections will also be rendered by the Club on May 8th. at the Senior Play.

The first Senior class of St. Hedwige's high school has chosen for its class play the "Sign of the Cross and a Smile." It is a historical drama of the Civil War based upon the Archives of the Sisters of the Holy Cross.

The author, Sister Mary Rose Gertrude, C.S.C., carefully and accurately pictures the scene in the hospital where Sister M. Josephine saves the wounded Confederate, Captain Frye, from the angry Union mob. The tense dramatic situation is relieved by a humorous kitchen scene. The united efforts of the cast with Sister Miriam Rita in charge assure the play a great success.

The Holy Name Society of Our Lady of Hungary parish held a special meeting for the benefit of new applicants on Monday night, April 4, in the clubrooms. The applications for membership were received and approved, and the new members will be installed in April seventeenth.

The gala celebration of the Golden Jubilee of the Knights of Columbus by the South Bend council will take the form of a carnival to be held at the K. of C. home on April 25. Arrangements for the affair will be completed shortly, Paul M. Butler, grand knight of the local council, declared recently.

A dance to be held in the ballroom of the home will be the feature attraction of the celebration. Edward M. Flannagan has been named by Mr. Butler as chairman of the committee in charge of the program.

Seventy-three boys and girls made their First Holy Communion at a high Mass at St. Patrick's church at 8:30 o'clock Sunday morning, April 3. The Rev. J. M. Maguire, C.S.C., pastor, and celebrant of the Mass, announced that more than 1200 persons had received the Blessed Sacrament on Easter Sunday and the number of communicants during Lent totaled 10,-000.

The combined choirs of St. Patrick's church presented a sacred concert from 5:30 to 6:00 o'clock in the afternoon on April 3 from the South Bend Tribune's broadcasting stations, WSBT-WFAM. Direction and accompaniment was by Lester W. Groom, assisted by Mrs. Marjorie Galloway.

The members of the Children of Mary sodality of St. Patrick's church held a card party in the Rose Marie tea room on Monday evening, April 4. Sixteen tables were in play and favors were awarded to Miss Mary Cunningham and Miss Mary Egan. Those in charge of the affair were Miss Marie O'Brien, chairman; assisted by Miss Theresa Ryan, Miss Mary Voelkers, Miss Jeannette Murphy, and Miss Mary Millea.

A directors' meeting of the Women's auxiliary of the Knights of Columbus, was held on Monday evening, April 4, in the clubrooms at the K. of C. home. Plans were completed for a card party to be held soon in the home. Thirty members were present and following the business session, a social hour was enjoyed.

The newly equipped clubrooms of the Ushers' Club of the St. Stanislaus' parish were formally opened at a private party given Wednesday night, April sixth. The initiation of seven new members was the main attraction of the opening party. Entertainment was provided by Joseph Bella, who offered a monologue entitled "A Jewish Wedding" and two vocal selections.

Dancing and a buffet luncheon completed the program. About eighty members, their wives and guests attended. Walter Mucha served as chairman in charge of the program.

About three hundred guests attended the second annual dance of the Young Men's Glee club of St. Hedwige's church given Wednesday night, April 6, in the parish hall. Music was furnished by the Arcadians' orchestra and the chairman in charge of the affair was Henry Rafinski.

The observance of the third anniversary was discussed by the members of the Girl Sport and Literary club at a recent meeting in the clubrooms of St. Stanislaus' parish. Elaborate plans were made for a dinner-dance to be given on the night of April 21. A speaker was also chosen for the affair.

The Rev. Louis S. Kazmirski, of Canton, Ohio, has been appointed pastor of St. Casimir's church in Youngstown, Ohio, according to news received recently by his mother, Mrs. Josephine Kazmirski, of 1636 West Florence ave., South Bend. The new parish given to Father Kazmirski is a much larger one than the Canton parish he has been in charge of during the last few years. Father Kazmirski was born and raised in South Bend.

Seventy members and friends of the Peter Skarga Dramatic circle were entertained at an Easter supper on Tuesday evening, April 4, in the St. Stanislaus' auditorium. The Rev. Boleslaus J. Sztuczko, C.S.C., following the Polish tradition, blessed the food.

NOTRE DAME NEWS

MISS GAMMON IN LEADERSHIP COURSE

Miss Madeleine Gammon, Atlanta, Ga., conducted a week's course in Girl Scouts leadership, April 4-9 at St. Mary's college, Notre Dame. About 70 students enrolled for the course which consisted of two-hour lectures and practise work daily.

INFORMAL DANCE

An informal dance was sponsored April 8, in the college hall room. The student seniors sponsoring the affair were Olive Swartz, Gertrude O'Neill and Loretto Sheehan. About 10 couples attended. The music was furnished by the Myron Waltz orchestra.

COMIC OPERA

"The Marriage of Nannette" is the title of a comic opera which will be held April 17, in St. Angela's hall. The reading role is assigned to Jane More, of Kewanee, Ill., and Marion Helber, of Racine, Wis., will play opposite her. Other students taking part are Blanche McGovern, Elenor Gerding, Rose Marie Mikes, Mary Lucille Grogan, Helen Newmann, Virginia Rusin, Janet Crowley, Rita Roger, Mary Kathryn McGowan, Mary Louise Kramer, Louise Bromann, Julia Hockett, Genevieve Hawley, Louise Casabanca, Ellyn Marks and Helen Minczewski.

MISHAWAKA

After their business meeting on Wednesday night, April 6, the members of the Knights of Columbus Auxiliary enjoyed an hour or so of bridge in their clubrooms before adjourning for the evening. Prizes for high score were awarded Mrs. Nelson Christenson and Mrs. E. Buckel.

Fifty tables of cards were in play Wednesday night, April 6, in St. Monica's church auditorium at the party sponsored by Circle No. 7 of St. Monica's Rosary society. The auditorium was tastefully decorated with large bowls of spring flowers.

Mrs. A. L. Shafer was general chairman of the affair and was assisted by the following committees: prizes, Mrs. Clarence Kamm and Mrs. George Walton; cards, Mrs. Ellis Zerby, Mrs. Dean Swadener, Mrs. Guy Hood, Mrs. W. G. Laird, Mrs. A. G. Rauner; luncheon, Mrs. E. T. Davis, Mrs. A. A. Goeller, Mrs. John Weichhaus, Mrs. P. C. Diltz, Mrs. Frank O'Reilly, Mrs. John Dossmann, Mrs. John Raab, Mrs. Ferris Ackil, Mrs. William Besinger, Mrs. Charles Seebauer, Mrs. C. Horton, Mrs. William P. O'Neill, Mrs. William Thallemer and Mrs. Christian Roth.

George Sands, South Bend attorney, and the Rev. Felix Seroczynski, pastor of St. Joseph's church, spoke at a meeting and rally of the Holy Name society of St. Joseph's parish last Sunday afternoon.

The rally was held in the school hall following the afternoon services. Joseph Weinkauf, president, was in charge during the brief business session. A delightful musical program was presented as follows: Violin and piano number by Elmer Weinkauf and Herman Hums; guitar and harmonica selection by B. Conrad and Dewey Beard; several numbers by the Holy Name quartet composed of Leonard and George Chamberlain, Eugene Ganser and John Kemp; and vocal and piano numbers by Jay Bickel.

Troops Nos. 5 and 6, Boy Scouts of St. Joseph's parish, gave a first aid demonstration. Mr. Weinkauf, John Trully, Carl Tripple and Mr. Hums were in charge of the program.

ELKHART

CORRESPONDENT:
Margaret Allen
612 Gardner Court
Elkhart, Indiana

DAUGHTERS OF ISABELLA

Nearly 35 tables were in play at the annual Easter charity card party given Wednesday, April 6, by De Paul circle, Daughters of Isabella, at the Catholic Community house. Mrs. Loretta La Rocque was general chairman. Mrs. La Rocque was assisted by Mrs. Pearl Holtz, regent, and the following committee: Mrs. Leona Monschien, Mrs. Irene Petgen, Mrs. Helen Foy, Mrs. Margaret Cox, Mrs. Theresa Williams, Mrs. Christine Brown, Miss Josephine Ruhling, Mrs. Edna Brumbaugh, Mrs. Helen Schaefer and Mrs. Lila Daly.

ALTAR SOCIETY

Four new members were received at a meeting of the Altar Society held Tuesday, April 5, in the parish hall. Mrs. Margaret Baron, president, conducted the meeting which was attended by 50 members. A short talk was made by the Rev. E. G. Werling. Cards were played in the social hour following, and prizes went to Mrs. Pearl Holtz, Mrs. Genevieve Dedaris, Mrs. Bridget Greenwalt and Mrs. Catherine Hapenny. Refreshments were served by the committee in charge of Mrs. Elenor Galbreath. Mrs. Isa Fisher will be chairman of a picnic supper to be held next meeting.

ANGELINA DE RIENZO

Funeral services for Miss Angelina De Rienzo were held at 10 o'clock Tuesday morning, April 5, at St. Vincent's church. The funeral services were in charge of the Rev. E. G. Werling.

"J" CLUB

Twenty-five members of the "J" club enjoyed the annual Easter party, Tuesday, April 5, when they were entertained with a buffet supper at the home of Miss Bernadette Haskins, 1410 Prairie street. Two honorary members, Mrs. Marie Callahan, of Chicago, and Mrs. Marie Mills were present. The dining room was attractively appointed with spring candles. During the business hour, it was reported that a donation of money will be given the Catholic Charity association of St. Vincent's parish. Sewing was turned in and more was distributed. The Misses Mary Louise Holtz and Hannorah Pindell will cut the next garments. The club prizes went to Mrs. Anna Kretschmer and Miss Holtz. Cootie occupied the remainder of the time, a prize going to Miss Mary Nye. Miss Haskins was aided by a committee including Miss Mary Goeller, Miss Catherine Gowdy, Miss Rose Hoetger, Miss Mary Louise Holtz, Miss Mary Emge, Miss Virginia Ferro and Miss Mary Duehmig. Miss Florence Kretschmer, 1700 Prairie street, will be hostess in two weeks, with Miss Ellen Moorhouse assisting.

LOGANSPORT

CORRESPONDENT:
Mrs. John Carroll
414 Tenth St.,
Logansport, Indiana

LOGANSPORT CATHOLIC ADDRESSES MEETING

Miss Katherine McHale, present director of the American Association of University Women at Washington, D. C., daughter of Mr. and Mrs. Martin McHale, of Logansport, has been spending the past few days with her parents. On Friday, April 8, Miss McHale addressed the A. A. U. W. regional meeting in South Bend. Her subject was "Progress and Activities of the A. A. U. W"

YOUNG LADIES' SODALITY CONDUCTS LARGE PARTY

One hundred and sixty persons attended the non-progressive bridge and euchre party given Tuesday evening, April 5 by the Young Ladies' Sodality of St Vincent's church, Logansport. Attractive prizes were awarded the high scorer at each table and Miss Gertrude McLaughlin of Kewanna was awarded the free-for-all. Miss Margaret Walsh, Miss Kathryn Sullivan, Miss Arnetta Black, Miss Marian Fettig, Miss Mary Adaline Latz, Miss Marguerite Moran and Miss Loretta Grady were in charge of the event.

ARTHUR HUTCHISON OF LOGANSPORT IS DEAD

Final rites for Arthur Hutchison, 67, who died Thursday, March 31, were held from St. Vincent's Catholic church, Logansport, with the Rev. James H. Durham in charge. Interment was made in St. Vincent's cemetery. He was a retired Pennsylvania railroad employee.

MRS. SARAH SELEAGUE EXPIRES IN CALIFORNIA

Mrs. Sarah SeLeague, 60, died Friday, April 8, at her home in Alhambra, California. She was the widow of Chas. SeLeague, late Logansport jewelryman. Surviving are five children, Bernard, Albert, Louis and Clara, all of Alhambra, and Sister Annunciati of Los Angeles. A sister in Lorraine, Ohio, also survives.

Funeral services were held Monday morning in an Alhambra Catholic church and burial made in that city.

MISS MARY HASSETT PRESENTS RECITAL

Dramatic pupils of Miss Mary Hassett were presented in their first public recital Sunday afternoon, April 10, at St. Joseph's school hall, Logansport. Those taking part in the program were John Geyer, Katherine Kammerer, Betty Lou Hendricks, Mary Alice Thatcher, Mary Margaret Bauman, Patricia Walls, Pauline Murphy, Rita Noviski, Mary Alice Murphy, Margaret McTaggart, Reta Ann Fisher, Robert Kammerer, Mary Margaret O'Neill, Elizabeth Roach, Anna Marie Spitznogle, Teresa Walls, Virginia Hendricks, Catherine Walls and Betty Dunn, most of whom are students at St. Joseph's school.

ST. JOSEPH'S P. T. A. HAS FATHERS' NIGHT

The Parent-Teachers' club of St. Joseph's school, Logansport, observed Fathers' Night at their regular meeting Wednesday, April 6. Mrs. Harry Clarke, president, was in charge of the program which featured an address by Frank McHale, Logansport attorney. The Rev. M. J. Aichinger, rector of St. Joseph's church, and Rev. John Schnitz of Gary gave short talks. Mrs. Jacob Graf, Mrs. Victor Grusenmeyer, Frank Osborne, Pat Corso and Mrs. John Rech presented a delightful musical program after which the corn game was played and refreshments served.

PERU D. OF I.'s HEAR REPORT ON ACTIVITIES

Peru Daughters of Isabella met in regular monthly session recently in the K. of C. hall. At this time the secretary's report showed that the various sewing clubs of the D. of I. Circle have made three comforts, three quilts and have spent over $100.00 in charity work for needy Peru families.

At the close of the meeting refreshments were served to forty members by Mrs. Oscar Buckley and Mrs. Edward Bender.

MRS. JACOB HENNENFENT, 59, EXPIRES AT KOKOMO

Mrs. Jacob Hennenfent, 59, died Thursday morning, April 7, at her home in Kokomo following a heart attack. Mrs. Hennenfent was born in Alsace, France, but for the last forty-one years has been a resident of Howard county. She was a member of the Rosary Sodality of St. Joan of Arc church and the Women's Catholic Order of Foresters.

Surviving are the husband, two nieces, Mrs. Frank Brohman of Fort Wayne and Mrs. Thomas Murry of Walton and a nephew, Wilfred Trottier, all of whom have made their homes with the Hennefents most of their lives. Two sisters, Mrs. Marie Jehlen and Mrs. Jerome Jehlen, both of Chicago, also survive.

Funeral services were held from the St. Joan of Arc church.

ST. CHARLES SCHOOL P. T. A. HAS MEETING

The Parent-Teachers' Club of St. Charles school, Peru, met in regular session recently at the school with Mrs. Joseph Rody presiding. During the business session Mrs. Joseph Schlink and Mrs. D. B. Odum were named as members of the monthly committee. Reports were read by Mrs. Murtha, secretary, and Mrs. O. E. Schlink, treasurer, after which an invitation was extended to the club to join the P. T. A. district meeting to be held in Peru April 14. Nomination of officers took place, the election to be held at the May meeting. A feature of the afternoon's program was a splendid talk on "Problems of Adolescence" given by Dr. Blanche Muldoon.

FOUR GET AWARDS

St. Vincent's Rosary society of Logansport sponsored a euchre party, Thursday, April 7, with prizes going to Mrs. Bridget Carroll, Mrs. W. J. Moran, Mrs. Charles Jordan and Mrs. Murphy.

DANIEL P. NEWELL DEAD AT KOKOMO

Daniel P. Newell, 70, prominent resident of Kokomo, died Saturday night, April 9, of a heart attack. He was president of the J. M. Leach Ice company.

Funeral services were held from St. Patrick's church in Kokomo and burial was made in Crown Point cemetery.

FORESTERS MEET

Members of St. Margaret's Court, Logansport, met in regular session Thursday evening, April 7, at St. Bridget's hall. A social hour followed the business session.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

MORALITY PLAY

"Everyman", most famous of the old English morality plays which has come down to us from the fifteenth century, was presented by the senior class of St. Francis' high school Sunday and Tuesday evenings. The unique production was coached by the Rev. D. L. Monahan, rector of St. Mary's church.

The members of the cast displayed histronic ability in their various parts. Mary Wagner, well known for her dramatic ability in local plays, as well as taking leads in several school productions, takes the role of "Everyman".

In the play, God sends His messenger, Death, to summon Everyman, who is called upon for a reckoning. He is asked to list his good and his bad deeds, and is allowed to take along with him his friends: Fellowship, Kindred, Cousin, Discretion, Strength, Beauty and Five Wits. Riches are of no use to him, and Good Deeds are too weak. However they desert him. Knowledge and Confession help him restore his Good Deeds to health, and in the end he finds himself uniting in reward as the arrival of the angel of God.

The cast includes Mary Wagner, Vivian Sperback, Mary Catherine Quaintance, Rosemary Hoefer, Mary Isabelle Wurtenberger, Mary Glascock, Eileen Lamb, Annabel Barnes, Maxine Palma, Beatrice Bumbleburg, Josephine Perkins, Jean Smith, Thelma Miller, Mary Agnes Zink and Cecelia Vianco. Veronica Burke furnished the incidental music.

INSTALLATION OF OFFICERS

The newly elected officers of the Women's Catholic Order of Foresters, were installed by Mary Velton, past chief ranger, at the last meeting. Chief Ranger Mary Halsema appointed the following sick committee: Amelia Sweepe, Elizabeth M. VanDame, Julia Memmer, Mary Velton and Mary Wurtenberger; Pauline Dichbohn, Elizabeth Klumpe and Lucile Shick, as auditing committee; Elsie Deerr, Margaret Burns and Loretta Byron as good of the order. After the meeting an interesting card game was enjoyed with Irene Neil, Margaret Cors and Anna Glascock holding honors. Minnie Andrews won the flower fund prize.

SAINT FRANCIS' GIRL PLACES THIRD IN ESSAY CONTEST

Miss Alice Steiner, senior of St. Francis' high school, was awarded third place in the Second district essay contest on the constitution of the United States, sponsored by the Indiana Bar association. Miss Steiner won first place in Tippecanoe county, for which achievement a medal has been awarded her. Miss Steiner's subject was "The Constitution, a Guarantee for the Liberty of the Individual."

BROADCAST

The Rev. Generose Stronk, O.F.M., pastor of St. Boniface's church talked over the Purdue radio station WBAA, Monday evening. The Rev. Generose talked on "St. Boniface's School," which proved very interesting.

CARD PARTY

The Altar-Rosary society of St. Ann's church entertained at a card party Sunday evening in the school auditorium. Eighty-five tables of bridge, 500, and euchre were at play. Prizes were awarded to Mrs. Ruth Crowe, Mrs. Katherine Leichtamer, Charles Carroll, Robert Shedrow, Miss Mary Hanna, Mrs. Andrew Zeller, C. B. Kolkma, Orville Potts, Francis Mackey, Thomas Mackey, Jr., Mrs. Pete Culley, Miss Mary Clark, Ed. Cors, Robert Douglas, Mrs. W. L. Holmes and Mrs. Philip Schick. The attendance prize was awarded to James Riley.

MRS. FRANK ROCK EXPIRES FRIDAY

Mrs. Frank Rock, 47, member of St. Mary's church, died Friday morning at St. Elizabeth's hospital after a lingering illness of pleurisy and heart disease.

The deceased was the daughter of the late Patrick and Mary Alwell. Surviving with the husband are two daughters, Marion and Veronica Rock, and two sisters, Mrs. Minnie Potter and Miss Katherine Alwell, all of this city.

Funeral rites were conducted Monday morning at 9 o'clock in St. Mary's church. Burial in St. Mary's cemetery.

SISTER ANSELMA CLAIMED BY DEATH

Sister Mary Anselma, 38, a member of the Community of the Poor Sisters of St. Francis, died Wednesday night at St. Elizabeth's hospital after a three years' illness.

Sister Anselma, who was Magdalena Moser, daughter of the late Matthias and Catherine Moser, was born in Lafayette, May 1, 1894. She entered the community on October 13, 1919, and before her illness was a teacher in various schools conducted by the community.

Surviving are three sisters: Miss Mary Moser, Mrs. Maurice Mattingly and Miss Louise Moser, and two brothers, Frank and Joseph Moser, all of this city.

The body rested in the hospital parlor until Saturday morning, when a requiem high Mass was celebrated in the chapel. Interment in St. Boniface's cemetery.

HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

Freshmen at Catholic Central High Lead

Freshmen at the Catholic Central High School, Hammond, in a recent inter-class competition swept aside all opposition and gloriously rode on to victory over all of the older classmen of the school. In the triple issue at stake the youngest class of the school won the mission contest by its munificent contribution for the support of three abandoned pagan children. During the entire year the group had been saving spending money, and by various other means succeeded in gathering funds which will assist some forsaken children in mission territory.

Krochta Sets Pace.

In the two remaining ventures of the class, Michael Krochta, most recent addition to the class, easily set the pace. Michael Krochta has been sent by his father, who lives at La Porte, to the local institution shortly after the beginning of the fall term. When Michael entered he came as a special student, since his father had moved to this country only two years ago, from Cecho-slovakia. Young Krochta has made a splendid record for himself during the time he attended Catholic Central. Despite the fact that he had entered later than the remainder of the group, Krochta by special work assignments soon overcome this handicap. In addition he has made excellent progress with regard to the mastery of the vernacular, and if his progress continues, the young man will undoubtedly become an honor student.

Recently the various classes conducted an interclass contest to further interest in the school publication, The Calumet Cosmos. At the end of the contest the number of votes revealed that Michael Krochta had attained high honors.

During the class activities relative to the Patrons' Social, members of the Freshmen group led the field.

According to the number of points awarded the beginning class had merited 3.68 units per man, while the next competitor appearing the Senior group, followed with an average of 2.98. Again the name of Mr. Krochta stood out as chief pace setter, for according to tabulation, he was high man in his division.

Besides being a very active young man, Michael is also well liked by the student body on account of his congenial personality. This feature was evidenced particularly when the announcement of Krochta's success was greeted by a long and whole-hearted applause. The parents of the young man may well feel pride in the achievements of their son.

CALUMET REGION

FATHER CHEMMA, MUCH LOVED PRIEST, MOVED TO WANATAH, INDIANA

East Chicago.—The Rev. Michael Petzold, former pastor of St. John Cantius' church here, this week had assumed his duties as head of one of the largest and most active parishes in the city, having 600 families on the roles and a parochial school with nearly 1,000 students.

Father Petzold succeeds the Rev. T. F. Chemma, pastor of St. John's for seven years and hailed as one of the most popular and energetic figures in the city's life, has been transferred to Wanatah, Ind., on account of ill health.

He was escorted to his new post April 6 by an autocade of more than 50 cars containing hundreds of parishioners and prominent men of the city. The parade followed a mammoth farewell celebration during which Father Chemma was given a farewell gift and Father Petzold was assured of his parishioners' hearty co-operation.

The Rev. Agustyn Kondziela, pastor of St. Joseph's church here, has been transferred to St. Mary's church, Kouts, Ind. Father Kondziela has served in various posts in the Calumet Region during the past 12 years. The Rev. J. M. Nichols, former pastor of St. Mary's has been moved to Turkey Creek, near Crown Point, Ind.

Father Nichols is well known here due to his lectures at St. Catherine's and St. Margaret's hospital.

HAMMOND.—St. Joseph's dramatic club is to present its final play of the season in the Atheneum tonight and Wednesday. The play, "Junior Sees It Through" will end the successful repertoire of the organization on a note of light comedy and the cast composed of the most proficient of the group are expected to add new leafs to their laurels.

HAMMOND.—Among the prettiest of spring weddings celebrated here was the nuptials of Mr. and Mrs. Vincent O'Brien which were held in All Saints' church, the Rev. J. Fitzgerald officiating and All Saints' academy choir with Ruth Meyers as soloist and Mrs. Frank Meyers as oragnist, supplying the music.

Mrs. O'Brien was the pretty and popular Ruth Margaret Schafer, daughter of Mr. and Mrs. Charles Schafer, 939 Summer blvd. The groom is connected with the Shell Petroleum corporation here.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

MIRIAM CLUB TO GIVE PARTY

Members of the Miriam Club will entertain with a card party Monday evening in the dining room of the Hotel Roberts. Miss Katherine Kasley is chairman of the committee in charge of the plans for the event, and she is being assisted by Miss Martha Rooney, Miss Mary Greene, Miss Adeline Leitshuh, and Miss Geraldine Early. Miss Katherine Doud is president of the club.

SOCIAL COMMITTEE PLANS

Members of the social committee of St. Mary's church sponsored a bingo party Tuesday evening at the parish house. They will give a card party, April 26. New members recently added to the committee are Richard Greene, Robert Clore, George Hinckley, Jr., Miss Frances Bennington, Miss Mary King, and Mr. and Mrs. Raymond Poth. Members of the committee held a supper meeting followed by cards last Wednesday evening, at the home of Casimir Schesky, chairman.

The Daughters of Isabella recently gave a delightful program at their informal social meeting. Mrs. Anna Haney was chairman assisted by Mrs. Alice Barnes and Mrs. Anna Thazon. The program included a song by Mary Katherine Dolan, a reading by Mary Margaret Tracy, a reading by Mrs. Thomas Dolan, a song by Miss Thazon, and songs by the guests. After the program, games were in charge of Miss Mary Casey.

CARD PARTY IS GIVEN

The Young Ladies' Sodality of St. John's church, Tipton, entertained with a euchre party Thursday evening, in the Knights of Columbus hall. Prize winners were Mrs. Lewis Speckbaugh, Mrs. John Conroy, Lawrence Tragesser, John Conroy and Miss Amelia Young. Following the games refreshments were served.

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ANNOUNCING



Our 20th Anniversary Number on May 1st and A CHANGE IN SIZE

On Sunday, May 1st, Our Sunday Visitor celebrates her 20th anniversary, and with that issue the paper will be published in a new size—with a smaller, handier page, and with an increase in pages from eight to sixteen. We believe you will like this new size, and find it easier to read and more attractive throughout.

ADVERTISEMENTS 90c Per Inch

Advertisers will benefit by this change in the page size of Our Sunday Visitor, because it will give more prominence to every advertisement and smaller advertisements will gain better attention. In addition, the improved appearance will increase the number of readers each week and make advertising more profitable.

Send us your advertisement now for the 20th Anniversary Number on May 1st. The price remains unchanged at 90c per column inch.

OUR SUNDAY VISITOR
HUNTINGTON, INDIANA

CHILDRENS' COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Extreme Unction

So that you may not forget what Extreme Unction means, tell what each word means. What does Extreme mean? What does Unc-tion mean?

Who gives us this Sacrament?

If a person were sick and no priest near, and asked you to baptize him, you could do so. But why can't you also give Extreme Unction?

Does the sick person have to go to church to receive this Sacrament?

This Sacrament, children, makes the body of the sick person stronger. Through God's goodness, the sick person often gets entirely well. So you see the priest should be called before the person is really dying. If the person can still hear and speak, he says some of the prayers with the priest. When you children are in the sick-room, you should kneel down, and pray too.

These prayers get the soul ready to meet God in Heaven. It takes away sins, and washes the soul pure from all its stains. Our souls must be pure and holy when they enter Heaven. Jesus gave us this Sacrament to help us get ready for Heaven.

Little babies do not receive Extreme Unction. They have not sinned nor are they so worried and tempted, as grown people.

Whenever the priest is called to a sick person, children should be very quiet around the house. Extreme Unction is a very holy and sacred Sacrament and you should be as quiet, during that time, just as you would be in church. The priest usually has the Blessed Sacrament with him also, and all good children should be silent and pious when Jesus is near them.

Sometimes God leaves us for a long time unable to effect any good, that we may learn to humble ourselves, and never to glory in our efforts.—St. Vincent Ferrer.

The city of Wheeling was so called after a Catholic priest of the name of Whelan, who officiated in Western Pennsylvania and Virginia, and having by holy baptism relieved a child regarded by all as possessed, the father of the child gave the name of Whelan to the town.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Extreme Unction

What gift always come to us through the Sacraments?

What special gifts from God are received through this Sacrament of Extreme Unction?

If a Catholic is in danger of dying, must he try, in every way, to call the priest and receive this Sacrament?

Why must we receive it, if possible?

So often, children, a person takes suddenly sick, or is dying from an accident. The body is still warm, and the person is breathing, but he cannot hear nor speak. The priest is called. He cannot hear the dying man's confession, but he says a short act of contrition aloud near the ear of the dying person. If that person is, or was sincerely sorry for his sins, the sins, even mortal, are forgiven, through Extreme Unction.

When the person is still able to speak, the priest always hears his confession first, and then gives Extreme Unction. In such a case, the temporal punishment due for past sins, is removed, and the soul is purified for his heavenly home with God. If the sick person is near death, the priest uses the "shorter prayers" for giving Extreme Unction.

This Sacrament is necessary in the last sickness of a Catholic. On that account you should always go quickly for the priest, if the sick person is in your home, or your neighborhood. If you are sick, ask at once for the priest. Do not be afraid you are going to die, just because the priest is called, for he comes with the Sacraments only to help and to strengthen you. It would be a sin to neglect this Sacrament, or to keep others from receiving it.

In case you need a copy of the Bible or the New Testament, to look up references, let OUR SUNDAY VISITOR supply you with one. The whole Bible in good cloth, $1.75 postpaid. The New Testament, 75c postpaid.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

THE SEVEN SACRAMENTS

Sacrament of Extreme Unction

When is Extreme Unction to be received?

By whom is it to be received?

What are the proper dispositions for receiving this Sacrament?

What preparations should you make in the home, when the priest is coming to administer the "last Sacraments"?

One cannot wilfully neglect this Sacrament, without some sin. Such a person is depriving himself, through wilful neglect, of the powerful helps God gives through Extreme Unction. The priest never delays a moment when called to the death bed of a person. He knows the soul stands in need of God's grace and he rushes to the spiritual assistance of the sick person.

People who have become unconscious may receive this Sacrament, if they were in the proper dispositions before they became unconscious. When a sick person is conscious, and knows he has a mortal sin on his soul, he must either make a good confession, or try hard to make an act of perfect contrition. We should be in the state of grace when receiving Extreme Unction.

Soldiers at war, and sailors in danger of a storm at sea, may not receive Extreme Unction, for they are not in "danger of death from sickness". Children who have not reached the age of reason, and grown people who have not had their right minds, cannot receive this Sacrament, because they have had no sins and no "remains" of sins. Such people are not subject to temptations, and are incapable of experiencing the effects of Extreme Unction.

Extreme Unction may be received more than once; as often as he recovers from his first sickness, then falls sick again, and is in danger of death, a man may receive this holy Sacrament. In administering Extreme Unction the priest blesses the sick person and all present with holy water. Then he prays God to drive, by His Power, the evil spirits away from the sick person. Each of the senses is anointed with holy oil, as the priest says: "By this holy anointing, and of His most tender mercy, may the Lord forgive thee."

A New Saint Each Week to Love and Imitate

S.—St. Anicetus.
M.—Blessed Mary of Incarnation.
T.—St. Elphege.
W.—St. Sulpicius.
T.—St. Anselm.
F.—SS. Soter and Caius.
S.—St. George.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

SATURDAY—ST. GEORGE

St. George was born of Christian parents in Cappadocia about the end of the third century. He became a soldier, as a young man, and Diocletian soon began to appreciate the valuable soldier at his side. However, when this cruel emperor began to persecute the Christians, George scolded the emperor publicly and sternly. At the same time, George gave up his office in the army. Diocletian made him suffer terrible torments, and at last had St. George beheaded.

He was so much admired and respected that even others besides the Christians sang the praises of St. George. This young man did not mean to show disrespect for authority but he saw how criminal was the persecution of the Christians, and he was brave enough to tell even the emperor of his crimes.

The Saracens called St. George the "White-horsed Knight." They would destroy every other statue of the Christians except that of St. George. He is called upon in prayer that, by his prayers to God, he might make others as courageous in overcoming evil, the "dragon," besieging men's souls.

Others as well as those who bear the name of this great patron should call upon his intercession with God. We need other strong Georges in our own day. So many men will hide their religion in order to keep some place of honor or distinction in the camps of God's enemies. This is far different from the inspiring and youthful cheerfulness of St. George.

Catechism Of Christian Doctrine

By Rev. C. M. WINTERS, Lansing, Mich.

GRACE

What is grace?

Grace is a free gift of God merited for us by Christ on the cross and applied to individual souls by the Holy Ghost.

How many kinds of grace are there?

There are two kinds of grace: Sanctifying grace and Actual grace.

What is Sanctifying grace?

Sanctifying grace is that gift of God which remains in the sin-free soul after Baptism and Penance, preserving life and making the soul holy and pleasing to God.

What is Actual Grace?

Actual grace is that free gift of God which is offered to everyone whenever it is needed to enlighten the mind and move the will to avoid evil and do good.

Can we resist the Grace of God?

We can and, unfortunately, often do resist the Actual grace of God. Grace draws the will but never forces it. The will remains perfectly free at all times.

QUESTION BOX FOR CHILDREN

Frequently during the year children and parents write us asking for a simple explanation of questions proposed by children. This column is for religious questions only, and only for children and parents. Send in your questions to Editor of Children's Page, OUR SUNDAY VISITOR, Huntington, Indiana. Your full names and addresses will not be printed.

Is it wrong to "make believe" you are playing Mass?—E. F., Muskegon, Mich.

No. Many little boys do this to show their love for the altar and the things done in church. It should not be done in such a way that it would appear to make fun of the ceremonies of the Mass.

What does the Bishop do with the cotton used at Confirmation?—F. W., Folwy, Ala.

The Bishop uses the cotton to rub the Holy Chrism from his fingers, after he has given Confirmation. A priest also follows the Bishop at Confirmation, and uses cotton to wipe off the drop of oil that might remain on the forehead of the person confirmed. All this cotton should be burned afterward.

The Eternal Father, wishing to show all possible mercy, besides giving us Jesus Christ, our principal advocate with Him, was pleased also to give us Mary, as our advocate with Jesus.—St. Bernard.

CHILD'S LESSON FROM TODAY'S GOSPEL

THIRD SUNDAY AFTER EASTER

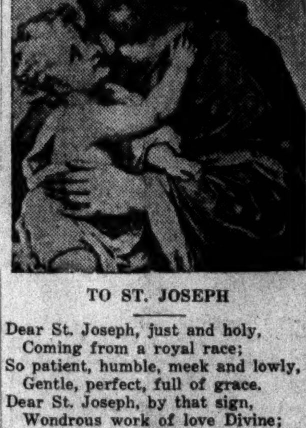
In many Catholic churches today, the solemn celebration, in honor of St. Joseph, will be observed. This feast of his patronage was on the 13th., but the church permits us to hold the solemn services on the Sunday following the feast. This shows how anxious Holy Mother Church is to bring before our minds the life and virtues of this great Saint of God.

This feast has a double purpose. First, it places the entire Catholic world under the special protection of this powerful Saint. Second, it gives honor and respect, in a special way, to the foster-father of the Son of God. Joseph was the strong and holy guardian of that first little church at Bethlehem and at Nazareth, and he may well be placed as the guardian and protector over all the Catholics of the world who have since been called into the Church of his Divine Son.

He not only guards those already within the True Fold, but by his prayers to his Omnipotent Son, draws many, many more souls to seek refuge in the True Church. Missionaries and Sisters and Brothers, far off in pagan lands, are laboring and sacrificing, guided and protected by the powerful intercession of St. Joseph. Joseph also went to pagan lands, and the Christ Child, the Light of the world, went with him. How very suitable, indeed, that other ambassadors of Christ should place themselves under the mantle of holy Joseph.

To the young people we could not recommend a more beautiful example than the humble, pure and obedient life of Joseph. If you are in doubt about your vocation, "Go to Joseph." He will intercede for you, that you may know and follow the calling God has planned for you. Even very poor boys, for instance, who might feel called to a religious life, as a priest or brother, will find the poor carpenter of Nazareth, ready and willing to clear the way for you.

The Church founded by Jesus must go on. It must have willing and generous leaders like Joseph. They must be ready to make sacrifices, in order to carry out the will of God. They must be above all obedient to the voice of God, as made known to them by spiritual advisers. "Go to Joseph".



TO ST. JOSEPH

Dear St. Joseph, just and holy,
Coming from a royal race;
So patient, humble, meek and lowly,
Gentle, perfect, full of grace.
Dear St. Joseph, by that sign,
Wondrous work of love Divine;
On thy rod the lilies bloom,
Thy purity their sweet perfume.

Dear St. Joseph, from all others
Thou wert chosen to become
Spouse of Mary, Virgin Mother,
Foster Father of her Son.
Dearest Saint, in thee confiding,
Jesus, Mary, knew no fear;
In thy loving care abiding,
Nothing harmful could come near.

Dear St. Joseph, we thy children
Humbly beg thy powerful prayer;
There is want and desolation,
Deep depression everywhere.
Dearest Saint, list to our pleading,
Little children cry for bread;
With thy prayer God's wrath appeasing,
Save us from the fate we dread.

Dear St. Joseph, Spouse of Mary,
Virgin Mother of our God;
As her Child thou once didst rescue,
Shield us from His chastening rod.
Dear St. Joseph, hear thy people,
Let them not in thee despair,
Save God's Church from persecution,
And protect us by thy prayer.
—A Client of St. Joseph.

LITTLE BOY'S PETITION

Mary thought You truant.
'Member You were right,
"'Cause our Father's business
Came first in Your sight."

I'm just a little boy,
Like You were, too,—
Can't I be of service?
Just tell me what to do.

Loving everybody,
Seeing You in them,
Wanting to surprise You
Every now and then.

How am I to do it,
To be good and true?
I have guessed the secret
By just a-loving You.
—Helen Weyer.



AVE MARIA

Ave Maria, the peaceful chime is lending
Unto the tranquil world its solemn tone,
Beyond the pines the sun is fast descending,
Serenely sinking down his path alone.

Ave Maria, mild evening soft is stealing
In lengthening shadows now o'er yonder dale,
And early dews the mountain sides concealing
In mists obscure and pale.

Ave Maria, all nature now is musing
Upon the mystery of all mysteries rare;
The censers from the altar white diffusing
A fragrant incense on the lambent air.
Ave Maria, each voice so clearly sounding—
A blend of harmony intensified!
Ave Maria, thy love is all abounding
Oh, serve us as a guide!
—B. E. Pauli.

JUST A BOY

Got to understand the lad—
He's not eager to be bad;
If the right he always knew,
He would be as old as you.
Were he now exceeding wise,
He'd be just about your size;
When he does things that annoy,
Don't forget—he's just a boy.

Could he know and understand
He would need no guiding hand;
But he's young and hasn't learned
How life's corners must be turned.
Doesn't know from day to day
There is more in life than play,
More to face than selfish joy,
Don't forget—he's just a boy.

Being just a boy he'll do
Much you will not want him to;
He'll be careless of his ways,
Have his disobedient days.
Wilful, wild and headstrong, too,
Things of value he'll destroy,
But reflect,—he's just a boy.

Just a boy who needs a friend,
Patiently, kindly to the end;
Needs a father who will show
Him the things he wants to know.
Take him with you when you walk,
Listen when he wants to talk,
His companionship enjoy.
Don't forget—he's just a boy.
—Selected.

Let all our actions be directed to the end that God may be glorified in all things.—St. Benedict.

Look at Our Blessed Lady at the foot of the Cross and then complain, if you have the courage.

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CHILD'S BIBLE HISTORY STORY

We will take our story for today, children, from the 21st chapter of the Gospel of St. John. Here we read about the apostles being gathered in an upper room, the very day that Christ rose from the dead. The apostles were in fear and trembling of the Jews. Suddenly, all the doors being closed, there appeared before them Jesus. He said: "Peace be to you."

Jesus saw they were still afraid, and He asked them why they feared. Behold my hands and my feet, and see that it is I. The spirit has not flesh and bones, but you see I have them.

Then He breathed upon them and said: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained. At the Last Supper, four days before Jesus gave them the power to consecrate His Body and Blood. Now He completes their priesthood by giving them the power to forgive sins.

When Jesus appeared, Thomas, one of the Twelve, was not present. Evidently Thomas had become brave and went out amongst the Jews; or maybe he was sent out to get provisions. Anyway, Jesus must have planned it so that St. Thomes would give us one of the strongest proofs of the Resurrection of our Lord. Thomas returned and heard about the visit of Jesus to the room. He brushed them aside and would not believe them. They tried to convince him, but he only replied: "Unless I see the print of the nails, and place my hand in His side, I will not believe."

After eight days Jesus again appeared to them and Thomas was present. Again Jesus said: Peace be with you. Jesus then turned to Thomas and said: Put in thy finger here, and see My Hands and place thy hand into My side, and be not an unbeliever, but a believer. Thomas fell upon his knees and cried out: "My Lord and My God."

Jesus said to Thomas: Because thou hast seen, Thomas, thou hast believed. Blessed are those who have not seen, and have believed.

Faith in God is easy when we realize how often we place our faith and confidence in our playmates. We believe what our parents tell us, and they cannot be compared with the truth and authority of Jesus Christ.

MOTHER OF MOODS

Mother of Moods I call her,
Virgin who seems to me,
I can turn to when I'm joyous
And she, a listener will be.

Again, if I am burdened
I kneel before her shrine,
And tell her the story of sadness
That is crushing this heart of mine.

Always when I have weakened
And to someone have been mean
I feel I ought to tell her
For I know that she has seen.

She never scolds or reprimands,
She is always gentle, kind,
She counsels, she enlightens me,
Or erases it from my mind.

Mother of Moods, I call her,
Virgin who understands,
For, to her I bring my joys and cares,
And place them in her hands.

Control thy senses, guard thy mouth, bridle thy tongue, subjugate thy heart, bear all provocation with charity, and thou shalt perfectly fulfil the will of God.—Bl. Henry Suso.

Humility, modesty, sobriety, purity, piety, and prudence, with meekness, ornament the soul, and make us live on earth a truly angelic life.—Bl. Jordan of Saxony.



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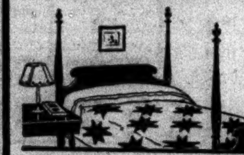
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